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# Curriculum Reform From Multicultural Perspectives: The Analysis of an Urban School District's Systemic Process. (Volumes I and II).

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**Curriculum reform from multicultural perspectives: The analysis of an urban school district's systemic process. (Volumes I and II)**

**Stelly, Linda Johnson, Ph.D.**

**The Louisiana State University and Agricultural and Mechanical Col., 1991**

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CURRICULUM REFORM FROM MULTICULTURAL PERSPECTIVES:  
THE ANALYSIS OF AN URBAN SCHOOL DISTRICT'S  
SYSTEMIC PROCESS

VOLUME I

A Dissertation

Submitted to the Graduate Faculty of the  
Louisiana State University and  
Agricultural and Mechanical College  
in partial fulfillment of the  
requirements for the degree of  
Doctor of Philosophy

in

The Department of Curriculum and Instruction

by  
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December, 1991



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## ABSTRACT

Crises in the economic and social conditions of the underrepresented have led to the analysis of education and the schooling process for responses to and explanations for these inequalities. The purpose of this ethnographically informed, autobiographic case study is to examine the relational and contradictory dynamics of an urban southern school district's systemic process of educational reform from multicultural perspectives.

The case study examines the rules, roles and relationships of key change agents and stakeholders as they define education from multicultural perspectives in the process of change. The research further examines the developmental processes necessary to transform the existing curriculum to enable students to view concepts, themes, issues and events from multiple cultural perspectives. This transformation includes the infusion of African/African American history, culture, and viewpoints into the K-12 curriculum using an interdisciplinary, interactive approach. I contend that this approach, designed to promote dialogue, collaboration, and critical analysis among teachers and students, will foster meaningful and relevant learning experiences for urban youth.

Research methods include: (a) interviews with instructional specialists, selected teachers, and

principals focusing on the developmental process; (b) participant observations; (c) autobiographic reflections of the associate superintendent as researcher; and (d) the review and analysis of videotapes, minutes, narratives, archival records, surveys, and observation documents of the process. Ten model schools, distinguished by varied social, economic, and academic characteristics located in a large urban southern school district provide the data for analysis.

The study is based on critical cultural curriculum theories that privilege (a) race with gender and class as dynamic and multifaceted influences on underrepresented students' disadvantaged locations in the educational process and (b) education that is multicultural and social reconstructionist.

Conclusions from this research contribute to an understanding of the controversies and change dynamics attendant to redefining education in urban communities through African/African American curriculum infusion. These findings will be used as a theoretical basis to foster dialogue, collaboration, and critical analyses in other schools, so that students and teachers gain a better understanding of education through multicultural 'curriculum transformational processes.

## Chapter 1

### Introduction

As American society grows more diverse, priority must be given to ensuring that all students receive their birthright of a quality education, believed to provide the gateway to a better life. Although this diversity signifies that America is becoming a multicultural society, "it is not yet a pluralistic society - a place where all racial and cultural groups share equal access to opportunities for quality lives and power over their own lives" (Derman-Sparks, 1989, p. 11). The social disparities which abound among some social and cultural groups indicate that access to those opportunities is limited. Consequently, the educational systems of America which have been declared a Nation at Risk by the National Commission on Excellence in Education (1983), must be rigorously examined. This examination requires the analysis of the purpose and process of education considering issues of equity and cultural inclusion with particular emphasis on urban schools.

The acknowledged mission of public education is to provide its diverse students with quality learning experiences that enable them to function successfully in an interdependent, multiethnic, multicultural and rapidly changing world (Pine & Hilliard, 1990). To facilitate this mission toward developing competent, self-reliant citizens



in a nation characterized by diversity, schools must alter their approaches to education in fundamental and meaningful ways. Dialogue on the crisis of public education and its failure to educate all children have created an urgency to explore the quality of those learning experiences within their cultural and social contexts.

Questions of equity in the quality of learning experiences raised by Montero-Sieburth (1988) are critically relevant to the successful achievement of this mission in diverse, urban schools:

How can schools be constructed to provide equity and at the same time, quality education, for all students? What can teachers do in ethnically, socially, heterogeneously mixed classes to provide instruction for all, without individualizing for specific individuals. (p. 4)

The restructuring of schools and the reconceptualization of the definition of education have become major focal points in recent demands for educational reform. Many research studies have suggested multiple elements for the reorganization of schools reflecting the views of multiple stakeholders. However, much school restructuring research does not adequately consider the cultural and social experiences of students in urban schools.

Universalistic notions of schooling prevail which use traditional methodology and support children in adopting white middle class ways. This perception tends to ignore the influence of culture and socialization on the learning process. However, if African Americans and other [underrepresented] youngsters are to experience academic success at a rate comparable to white middle class youngsters, the student process must be restructured in ways that

provide for cultural inclusion. (Hollins & Spencer, 1990, p. 90)

Minority populations in the United States are growing so rapidly that by the year 2020, one third of the nation will be minority, including native Americans, African Americans, Latino Americans and Asian Americans. By the last quarter of the 21st century, as a result of immigration and differential birth rates, minorities are projected to become the majority. African Americans are the largest minority group in the United States: 28.9 million in 1985, about 12% of the total population. Half of all African Americans still reside in the South with 75% living in urban areas (Quality Education for Minorities Project, 1990).

If the mission of education is to provide quality learning experiences for all students, then cultural issues of race, class, and gender must be placed on the agenda of school restructuring and educational reform. The issues surrounding racial inequalities and racial unrest have persisted in the United States far longer than was ever anticipated, and appear to be escalating as we enter into the 21st century (Omi & Winant, 1986). Crises in the economic and social conditions of minorities have led to the analysis of education, and the schooling process for responses and explanations for these inequalities. Statistical data on achievement, graduation, and employability rates for minority students and their families clearly indicate that African Americans and

Latinos have not fared as well as European American whites in the educational process in the United States.

### Problem

It is toward an alternative view of education for urban, majority African American, students that I direct this research. The purpose of this study is to describe and interpret the relational, yet simultaneously contradictory dynamics in the systemic process of creating and developing multicultural perspectives of education in urban school reform. I contend that through processes of dialogue, collaboration, critical inquiry, and analysis among school district stakeholders, school knowledge may be transformed into more meaningful and relevant education, representative of lived experiences of urban students. I also contend that through this educational process which seeks to operationalize the belief that "all children can learn," teachers with students will define quality education as meaningful and relevant of their diverse cultures, histories, and experiences. This study presents the struggles, contestations, and transformations in rules, roles, and relationships of community constituents, administrators, instructional staff, teachers, and the School Board in developing and implementing this process of educational reform from multicultural perspectives.

Historically, the term "multicultural education" has assumed multiple meanings. It has been viewed from an administrative level as meeting legal guidelines that

provide access and coverage of education to all students. Multicultural education has been viewed as an "additive program," one that offers foreign exchange programs, black studies courses, bilingual education programs, English as a Second Language (ESL), and compensatory education (Banks, 1988a, 1988b).

At the school and community level, multicultural education has been represented by "ethnic" celebrations, such as TET, Hanukkah, and soul food night. At the implementation or classroom level, multicultural education has been viewed as interacting with a "foreign or ethnically diverse student, and learning some culture - specific attributes such as sayings, games and customs" (Montero-Sieburth, 1988, p. 5). Through its development, multicultural education has been cast as "the remedy" to cure racial, ethnic, and cultural misunderstandings and conflicts (Montero-Sieburth, 1988).

The tension of providing equity while maintaining quality education for all students, requires developing multicultural perspectives of education within classrooms and school structures. These perspectives of education and school knowledge must be defined by teachers, students, administrators, and community; as they critically analyze the curriculum content, reflective of their lived experiences. When multicultural education is viewed simply as adding subject matter to courses, it offers only additional information. When the core philosophy of the

school reflects multiple cultural perspectives, then rules, roles, and relationships of students, teachers, administrators, staff, and community become transformed.

Corbett (1990) suggests that school and curriculum restructuring involves the development of alternatives in school district patterns of rules, roles, relationships, and results. I will first analyze in this case study this development of alternative patterns in curriculum change from multicultural perspectives represented by the struggles of its conceptualization. Secondly, I will present and interpret the struggles of curriculum reform by participants engaged in the initial stages of implementation of education from multicultural perspectives in an urban southern school district.

In this case study, educational reform from multicultural perspectives employs processes of dialogue, collaboration, and consensus building among all cultural groups; including students, school site staff, parents, community, policy makers, administrators, and central office support staff. Processes of dialogue and collaboration in multicultural perspectives of education value the strength of cultural diversity. These processes promote the development of behaviors that support equal opportunity in the distribution of power politically, economically, and socially among all groups irrespective of race, class, or gender locations. "Essentially, multicultural education is about redistribution of power

and wealth in society; it is about challenging oppression" (Sleeter, 1990, p. 3).

In this case study, education from multicultural perspectives concentrates on those struggles in the process of transforming existing curriculum to enable students to view concepts, issues, events, and themes from more global, multicultural perspectives as opposed to a monocultural perspective. This transformation values the position and views of the oppressed who are represented in this study as the stakeholders of public education.

Education has historically assumed a monocultural perspective or a Eurocentric view through the omissions and distortions of nonwestern history, culture, and ideas in the curriculum. To value diversity, schools must integrate into all curriculum areas the views, concepts, literature, contributions, and the history of underrepresented groups. A curriculum based on multiple cultural perspectives of truth and reality provide students the opportunity to research, inquire, question, and analyze. Consequently, it reinforces their engagement, their sense of personal continuity, their self-esteem, and their identity (Pine & Hilliard, 1990).

This transformation of education to multicultural perspectives in this case study includes the infusion of African and African American history and culture into the written curriculum using an interdisciplinary curriculum approach. It also includes the process of the development

of teaching methodologies and strategies which stimulate interaction, dialogue, collaboration and critical analysis among teachers and students to foster meaningful and relevant learning experiences for urban youth.

The quality of the interactions between teachers and students is anticipated to create a multicultural experience and not the curriculum per se. "Thus no one curriculum can ever be enough. Instead, teachers must rely on their intuitive power which synthesizes the products of multicultural education into multicultural education as a process" (Montero-Sieburth, 1988, p. 10). The product approach refers to the identification of "lost histories" or the recapturing of cultural-specific facts, artifacts and information.

The process approach demands systematic attention to the underlying assumptions, values and beliefs behind any form of school knowledge and requires teachers and students, as learners, to engage in discovering and defining such knowledge, as appropriate to the learner. This approach emphasizes human experience and interaction as the basis for developing and interpreting knowledge formulation which tends to be multidimensional (Montero-Sieburth, 1988).

In the words of Montero-Sieburth (1988):

To understand students and what they bring to the classroom, teachers need to reflect on their own views, prejudices and perspectives before the 'other' is known. Students, likewise, need to place themselves in the position of the other. This is

often done through interactions and activities in which students learn from each other about themselves. This is the process approach to multicultural education. (p. 11)

Therefore, this case study will examine the process of curriculum reform from multicultural perspectives, in action, positioned from within a large urban southern school system. Using reflections on actions and reflections in practice, a story of transformations in the process of educational reform will be revealed (Schon, 1991).

This case study acknowledges that the concept of restructuring posits that any significant changes in curriculum and instruction, staff roles, decision making, and accountability can only be realized when initiatives impact the total social fabric of the school district as in systemic change movements. Clearly, individual school sites must alter their school culture. However, this is unlikely to happen effectively without school district participation in the restructuring process inclusive of administrators, community, boards, students, parents, and instructional staff (Cohen, 1989).

The systemic view of education that is multicultural in this case study occasions the removal of contradictions among product, structure and process. The structure of schools reinforces the process of schooling which in turn improves the effectiveness of schooling (Corbett, 1990).

If a multicultural perspective to education is to be directed toward change of existing social conditions, then it needs to be identified as a critique which



analyzes the political nature and connection to power structures, and the production of knowledge that exists. (Montero-Sieburth, 1988, p. 11)

Teachers must model with students the critical behaviors necessary to think, analyze, and reflect on their historical perspectives to gain insight into new knowledge. If students are expected to engage in social action, empowered to change the condition of our communities, then teachers cannot only honor cultural pride on the walls of a classroom and contradict through their behaviors the learning intended to occur within them (Hymes, 1981). This case study intends to extend current research studies in multicultural education by providing insights into classroom activities conducted in selected schools and grades K-12 to reveal a systemic view of this transformational and evolutionary process of curriculum reform.

### **Critical Questions**

Critical questions specific to this case study of the development of multicultural perspectives in school and curriculum reform include the following:

1. Why is education from multicultural perspectives necessary?
2. What catalyst prompts an urban school district to undertake educational reform from multicultural perspectives?
3. How does a majority African American educational system reconstruct a curriculum that embodies multicultural

perspectives including input from community, parents, teachers, administrators, instructional support staff, and the Board?

4. What constitutes education that is relevant and meaningful to urban, majority African American students?

5. How do teachers and instructional support staff appropriate school knowledge and skills that challenge myths, distortions, and omissions in the existing curriculum and curriculum materials?

6. What instructional approaches must be employed to foster critical analysis among teachers and students?

7. What mechanisms are created for teachers and school site staffs to participate in the developmental processes necessary to create, analyze, and evaluate curriculum and instruction from multicultural perspectives?

8. What happens when teachers work with curriculum that is designed from multicultural perspectives? What form does this curriculum take? Why?

9. What struggles, obstacles, and contradictions are encountered in this developmental process? How are these dynamics addressed within the process?

In summary, these specific questions center on the construction of processes to effect educational change for students in an urban community. In this process of change, focused on education that is relevant and meaningful for urban students, this case study reveals how multiple

stakeholders, in an urban school setting, construct meaning of the controversial concept of multicultural education.

### Assumptions

In this study these questions rest on the underlying assumptions that: (a) all students can learn regardless of their race, class or gender; (b) students learn best when their learning tasks are built on real experiences and meanings from their own lives; (c) learning is an active process of inquiry; (d) the construction of meaning must begin with what the child or teacher already knows; and (e) when education takes place, every individual--teacher, student, and administrator brings his or her cultural background to that process.

Consequently, to explore these questions, I will utilize an ethnographically informed, autobiographic case study approach to examine the development and creation of the "New Orleans Public Schools' Multicultural Perspective of Education". As an administrator in the districtwide developmental process and as the researcher in this study, I will utilize a combination of autobiographic reflections, interviews, and participant-observation approaches to present the systemic process and to interpret the multiple sources of case study data.

My subjectivity in the case study will be reflective of my role as associate superintendent of educational programs, one which cannot be deleted from the study but one which will be a source of data for analysis. My

position in the school district is integral to the creation, development, and supervision of the process. However, as the researcher, I include as an integral part of this study my lived experiences with the process as an African American female, associate superintendent.

### Significance of this Study

To be African American in the United States is always to be different. It is to have 350 years of history as an American and still be a stranger here. It is as Ellison (1952) wrote, to be the Invisible Man, "I am invisible understand, simply because people refuse to see me. When they approach me, they see only my surroundings, themselves, or figments of their imagination...indeed, everything and anything but me" (p. 3).

Or, as DuBois (1968) wrote in Souls of Black Folk, "...a peculiar sensation, this double consciousness, this sense of always looking at one's self through the eyes of others" (p. 496).

The significance of this study rests in a view that renders African Americans and the underrepresented as "visible with voice" in educational reform. This study illuminates a view from within urban educational reform by African Americans, considering a majority African American board, administrators, teaching staff, and community. The context for this case study is the largest urban city in the State of Louisiana. It is plagued by the manifestations of institutional inequalities such as high

poverty, unemployment, illiteracy, and crime rates. During a time of growing business support for education, both personal and financial, it is critical that the strength of the community's diversity be employed in a collaborative systemic approach, to develop multicultural perspectives in educational reform.

Despite the abolition of most legal forms of discrimination, the continued shadow of racism, sexism, and class inequalities remains, just as the manifestations of oppression reflect on underrepresented youth. These manifestations include poverty, teen pregnancy, unemployment, drug abuse, high drop out rates, lack of adequate health care and housing, and underfinanced, inequitable educational opportunities. A minefield of other obstacles stands between underrepresented children and the education they need and deserve. Many of these obstacles can be eliminated by facilitating students' abilities to make reflective decisions, which empower them to resolve personal problems. Through guided practice in social action, they can develop a sense of efficacy enabling them to better influence public policy. "If you want to work toward social change in such a way that it really benefits the 'have nots,' listen to members of those groups; make that your prime source of perspective-making" (Sleeter, 1990, p. 4).

This case study is designed to examine the systemic process of developing multicultural perspectives of

education in school and curriculum reform, intended to promote collaboration in a system of diminishing educational opportunity. Students must not only hear that "all children can learn," they must experience that they are truly valued and that they can achieve academic success. To value the culture, language, and history of African American students is to appreciate their individual talents and teach them to critically analyze their lived conditions.

This case study's significance rests upon the examination of the processes in which teachers with administrators and community engage in dialogue on issues of educational reform from multiple cultural perspectives. The goal is to study the process of curriculum design that maximizes the effectiveness of teaching and learning in an urban school culture, responding to the differentiated roles, functions, and histories of all stakeholders. If school leaders can experience the transition of a school district's culture from one which is monocultural and characterized by "the staff beating the children out of the school at 3:15" to one which values diversity characterized by interaction and inquiry between and among staff and students, then urban schools will have redefined their commitments to teaching and learning. This case study discloses these analyses.

The traditional hierarchical factory model of schools is obsolete and unsustainable. Schools must be able to

educate all students with the thinking skills required to solve complex problems, analyze abstract knowledge, communicate with precision, deal with change and ambiguity, and live and work with diverse people (Quality Education for Minorities Project, 1990).

This dissertation research is an ethnographically informed, autobiographic case study of the actual occurrences in practice, of a systemic approach to develop multicultural perspectives of education in school and curriculum restructuring efforts in a school district fraught with urban constraints. African American students are resisting these schools, dropping out and assenting to the cycle of the underclass.

To present this process, first I will autobiographically contextualize this study as related to the New Orleans Community. Secondly, I will attempt to illuminate the relational, yet simultaneously contradictory dynamics of the central administration, instructional specialists, the Board, and the community in the process of defining curriculum as reflective of the history and culture of African Americans. I will describe the struggles of creating collaboratives as juxtaposed with defining multicultural perspectives of education, concentrating on administrators, teachers, policy makers, and community.

Thirdly, I will describe the teacher participation process through the interactions of instructional

specialists with teachers as they engage in research, dialogue, reflection, and interaction on the issues of defining school knowledge. This redefinition of curriculum will reflect historical and cultural curriculum inclusivity, so that underrepresented students do not render themselves "invisible" as in the existing Eurocentric curriculum. If schools are to become restructured with teachers empowered to move from uniformity of practice, to internal control and divergence of practice, cognizant of their own diversity and the diversity of their students, then central office and administrative roles must be transformed to that of support and assistance for teachers.

This process of change in control of teaching and urban school reform requires institutional reordering of technical and structural conditions that contribute to the control of teachers' work. Only through reorganized and supported action focused on teachers constructing and developing critical teaching and curriculum practices can the control of teaching be assured to return to the hands of those charged with the responsibility for teaching and learning (Pinar & Grumet, 1976).

Fourth, this case study will describe and analyze the initial phase of the supported school site and classroom implementation processes in selected grades/content areas as restructured from multicultural perspectives by teachers



who actively participated in the curriculum development process.

Previous research in the development of multicultural curriculum has been in isolation of the implementation processes at the school site. Minimal research studies directly address the process of the infusion of cultural content and history in the K-12 curriculum as it is implemented at the school site and classroom levels. This case study draws on the assumption that schools are the centers for change as representative of school district rules, roles, relationships, and results. District structures must be designed to support those change processes directly responsible for the diverse needs of students. My role as associate superintendent facilitates the research of these intimate, more subtle change processes.

This research combines the dynamics of collaboration of all school stakeholders for change, with curriculum design, development, and pedagogical approaches. This collaboration is necessary to ensure that education becomes relevant for underrepresented students such that their history, culture, and diversity are evident, as they view themselves and as others view them.

However, before discussing the implications of this case study, it will be advantageous to present in chapter 2 an overview of research on the curriculum theories that address the issue of racial inequality in education as a

foundation for this study. Secondly, I will present relevant research that substantiates the impact of urban school restructuring efforts that promote collaboration and collegiality as key variables to institutional change. Thirdly, I will also highlight significant research overviews in multicultural education curriculum that point to (a) the goals of multicultural education, (b) guiding principles to education that is multicultural, and (c) the lack of research data in systemic approaches and practices of K-12 curriculum and instructional change processes from multicultural perspectives.

It is my intention that this research will contribute to the development of education that is relevant, transformative, and emancipatory for students and educators in other urban settings (Giroux, 1985). Through dialogue, collaboration, and critical analysis, teachers and students will acquire a better understanding of the causes of race, class, and gender oppression and inequality; empowering them to construct processes in which these social problems might be eliminated (Suzuki, 1984).

## Chapter 2

### Review of Literature

Unless educators learn to prize and value differences and to view them as resources for learning, neither whites nor underrepresented groups will experience the teaching and learning situations best suited to prepare them to live effectively in a world where populations are characterized by diversity.

The prevailing attitude seems to be that society has done away with the problems of racism, sexism, classism, and ageism through legislative actions and special programs (Pate, 1989). However, continuing institutionalized manifestations of inequalities, less blatant and thus more insidious, continue to stunt the aspirations and talents of underrepresented children and to distort the views and psyches of white children (Pine & Hilliard, 1990).

Mainstream and radical curriculum theories have addressed the issue of racial inequality in education on two distinctly different plains. The mainstream curriculum theories depict racial factors as manipulable variables related to beliefs, values, and psychological differences which translate into a micro analysis of racial inequality (Jensen, 1981; Thorndike, 1913; Wexler, 1976). Conversely, the radical curriculum theories characterized strongly by the neo-Marxists position subsumes racial inequality in education to socioeconomic and class interests operating

predominantly on a macro organizational level (Berlowitz, 1984; Bowles & Gintis, 1976; Edari, 1984; Mullard, 1985).

I will analyze the mainstream and radical curriculum theorists' explanations of racial inequality in education. Secondly, I will present and support an alternative theory or explanation to the aforementioned theoretical positions. This alternative privileges race with gender and class relations as dynamic and multifaceted influences on underrepresented students' disadvantaged locations in the educational process (Hicks, 1981; McCarthy, 1988a, 1988b, 1988c). Thirdly, I will present the reconceptualist theoretical view of curriculum reform within the context of school restructuring theories (Corbett, 1990; David, 1989; Pinar, 1988). Finally, I will present relevant research on the revitalization and significance of education that is multicultural and social reconstructionist (Montero-Sieburth, 1988; Sleeter & Grant, 1987; Suzuki, 1984). This approach to education is the least well developed in the literature available. These theoretical positions form the foundation for this case study of the reconceptualization and transformation of education from multicultural perspectives, as defined with the multiple stakeholders of urban public education reflective of historical educational inequalities.

#### **A Crisis of Inequality**

Government commission reports such as the William T. Grant Foundation on Work, Family and Citizenship (1988),

The Forgotten Half, The National Research Council (1989), and the National Center for Educational Statistics' (1989) Youth Indicators, spotlight glaring disparities between whites and racial minorities in the United States in economic, social and educational status. For example, unemployment among African American women and men is currently more than twice that among whites, 11.7% for African Americans versus 5.5% for whites. For African American families, the median income remains at about 57% of that of white families with 33% of African Americans being in poverty as opposed to 13.5% overall in the United States. Women head 43% of African American families; while 54.8% of the families live in poverty. African American mothers are four times as likely to die in childbirth than white mothers. African American and native American infant mortality rates are currently higher than those of underdeveloped countries.

Although these statistics are evidence of a shift in the United States economy from a goods producing economy to a service oriented economy, they are also evidence of the repositioning of wage-laborers, which consists largely of minorities and women (Crichlow, 1985). These economic developments have serious implications for the education of underrepresented students and race relations.

Conditions of racial inequities are also reflected in statistics from the United States Department of Education. African Americans make up 12.3% of the United States

population. African American high school graduates total 63% versus 76% in the total school population. This trend toward increased dropout rates holds true at the local level as indicated by statistics from the New Orleans School District. These figures show that 37% of African American students who enter ninth grade do not proceed to graduation. African American college enrollees have dwindled from 33.5% in 1985 to 26% in 1989. Of those, only 11.3% of African Americans graduate as opposed to 20.3% totally (New Orleans Public Schools, 1989).

The President of the National Urban League, Jacobs (1990), indicates that African Americans are making gains so slowly in reversing these trends considering a study of measures on a racial parity index, that there appears to be little chance of African Americans catching up with whites before the middle of the next century. If present trends continue, statistics show that it will take African Americans 1163 years to catch up in home ownership, 54 years in managerial and professional occupations, 55 years in college enrollment, 40 years in life expectancy, 93 years in median earnings, and 159 years before poverty rates decline to become commensurate with whites. The correlation factor of racial inequality in education versus socially depressed conditions are borne out by these statistics.

African American student underachievement is at an unacceptable level despite educational programs aimed at

addressing educational inequities (Ogbu, 1978). How then have mainstream and radical curriculum theorists dealt with questions of racial inequalities in education? The following curriculum theories focus on the complexities associated with educational inequality.

### Mainstream Curriculum Theories

Mainstream and radical curriculum theories have provided contrasting explanations for the persistence of racial inequality in schooling. Mainstream curriculum theories primarily focus on the complexities associated with racial inequality considering the issue of educability of underrepresented students. Their central strategy has been to explain perceived differences between African American and white students as reflected in differential achievement scores on standardized tests, high school dropout rates, teenage pregnancy, high welfare rates, low birth weight, and nutrition. These explanations of African American "underachievement" consequently depend on pathological constructions of minority cognitive capacities (Jensen, 1981). Mainstream theorists have in a sense tended to "blame the victims" (McCarthy, 1988b). Interventions and curricular practices predicated on these approaches attempt to improve minority school performance through the manipulation of specific school variables, such as teacher behavior, methods of testing, placement, credentials, and systems of meritocracy (Ogbu, 1978).

The mainstream, conservative and liberal theorists have sought to appropriate the language of "practice, practical, and pragmatic" as a stipulation of "workable" programs. Policies designed under these terms were intended to perpetuate the existing institutional structures and social order, reinforcing the relations of competition, exploitation, domination and cultural selection (Venn, 1984). Practice in the mainstream sense provides for incremental changes necessary for the maintenance of existing institutional frameworks and power relations (McCarthy, 1988b).

Consequently, schools decide for, and on behalf of society, the places and positions individual students will eventually occupy in society as a result of their individual effort and achievement. Assimilation and integration, in order to affect social cohesion, harmony and conformity characterized the curriculum for cultural reproduction represented by the power and control of the ruling class (McCarthy, 1988a, 1988b, 1988c). The social behaviorists conceived that education was based on reward and involved specific measurable associations. This conception has led to the current state of scientific achievement models and efficiency and productivity strategies, reflective of current educational policies and practices.

In response to demands for education to meet the needs of all students and to challenge assimilation theories,



multicultural education curriculum became the vehicle to stimulate change while essentially maintaining established norms and values. The liberal pluralistic approach to education and society suggests that curriculum must reflect the inequitable needs and interests of minority or underrepresented groups (Banks, 1981; Berlowitz, 1984).

### Multicultural Approaches to Inequality

Multicultural education attempted to absorb, during the racial unrest of the 1960s, African American radical demands for non-racist structuring of schools and practices, and drew focus to the racial inequalities in education. Through these processes of sensitizing white teachers and school administrators to minority differences, assimilation stances were to be challenged, and pluralism was to be valorized with respect given to various ethnic histories, cultures, and language among students in American schools. Multicultural proponents resolved that minority students' self-concepts would be enhanced; student achievement would increase and minority access to opportunity would eliminate all signs of racial inequality (Bullivant, 1981; Rushton, 1981; Troyna, 1986).

Multicultural advocates further espoused that as a consequence of these higher student achievement outcomes the labor market would absorb larger numbers of minority, qualified youth. Considering the aforementioned statistics, African American unemployment rates in the 1980s document that there is no direct relationship between

the educational achievement of African Americans and their employment in the job market (Crichlow, 1985).

At best, for the multicultural proponents, by concentrating on sensitizing staff and students to individual differences, the problem of racism was narrowly addressed. The underlying assumption of multicultural education was fundamentally idealistic (Mullard, 1985).

Liberal reform efforts focused on the development of educational policies that would help provide for the needs of minority disenfranchised students as in ESL/bilingual programs. Federal and state legislation in compensatory education programs provided funding capabilities for early intervention through Head Start and remediation through Chapter I and Upward Bound programs. Affirmative action programs increased minority representation in faculties and staffs. Through multicultural education, additional emphasis was placed on African American studies, ethnic studies, and women's studies in the curriculum.

Although the creation of these legislated programs generated funds for the education of the underrepresented, the programs were ameliorative at best. Liberal reform efforts resulted in marginal success in providing solutions to racial inequality in schooling (McCarthy, 1988b).

A counter to the liberal perspective was mounted by radical curriculum theorists who perceived a need for more sustained and challenging analyses of racial inequality in education.

### Radical Curriculum Theories

Contrary to the mainstream theories, the radical theorists argue, that attempts to cast the problem of racial oppression in American schooling in terms of attitudes, values and psychological differences are grossly inadequate. They argue that the liberal emphasis on the domain of values, served to divert attention from the relationship of schooling to political economy and political power (Henriques, 1984; Sarup, 1986).

Radical structural educational theorists such as Berlowitz (1984) and Bowles and Gintis (1976), have asserted that problems of social difference and inequality are more firmly rooted in socioeconomic relations and structures generated within capitalist societies. Education plays an essentially reproductive role, in that it functions to legitimize social disparity and social differences through its selection processes and its propagation of dominant values. Schools as apparatuses of the state, both legitimize social differences in society and reproduce the kind of racially subordinate subjects who are tracked into the secondary labor market as reproduced by the school's "hidden curriculum," (Bowles & Gintis, 1976). The early structuralists, marginalized the site of the school and resources to privilege the economy and class relations in explaining racial inequality in schools. Ultimately, the radical theoretical framework rested

primarily on the economic base from which class relations are derived (Carew, 1984).

Neo-Marxist educational theorist, Edari (1984) explains the specificity of racial domination within the evaluation of capitalism in terms of structurally convenient forms of ideology (Mullard, 1985). Racism as an ideology fulfills capitalism's economic requirements for super exploitation resulting in the creation of a vast reserve army of labor through strategies of "divide and conquer" (Blauner, 1972). Maintaining racial strife disorganizes the working class and hence weakens working class resistance to capitalist domination (Jakubowicz, 1985). The neo-Marxists' overemphasis on the structural factors in concert with the economy and class also marginalizes the role of the school and human agency in the reproduction of social differences. Minimal value has been placed by these theorists on the struggles of African-Americans to gain equality on educational or economic terrain.

More recent radical cultural and critical curriculum theorists suggest that education plays a role in social change as teachers become activists for democratic reforms in the school setting. Teachers should help students to more effectively analyze and struggle against inequality of power and resources in school and society (Carnoy & Levin, 1985; Wood, 1985). The cultural and critical theorists argue that race is linked to other social dynamics, such as

class and gender which puts forth a more relational explanation between education, class and race. This framework of the cultural theorists, Apple and Weis (1983) and Giroux (1985) demonstrates the interrelationships among a number of dynamics to explain racial inequalities in education and the economy.

The mainstream or liberal theories of racial inequality concentrating on the school or micro level are somewhat segmented and the radical theories are yet unclear as to the direct ways in which race operates in the local context of the school. The mainstream and radical educational theories treat racial groups as monolithic entities, either as structure or culture separately, disregarding differences in racial groups and the interrelated dynamics of gender and class. By using this essentialistic view, or single cause explanation, unwarranted generalizations regarding racial, political and cultural behaviors are lodged against underrepresented groups.

The relationship between race and education has to be theorized using a more multidimensional, interactive approach than those espoused by the mainstream and radical theorists as conversely micro, individual, values, belief laden to that of macro, base/superstructure labor and economics based.

### An Alternative to Mainstream and Radical Curriculum Theories

As a foundational argument to this case study, the relationship between race, class, and gender as dynamic interactions with culture, economics, and politics, as presented by Hicks (1981) and McCarthy (1988a, 1988b, 1988c), more adequately theorizes the inequalities of education as opposed to the essentialist positions of mainstream and radical theories. The theoretical position of nonsynchrony provides a basis for thinking about the production of difference and the contradictions among individuals and groups in social relations within the context of the school. In struggles over scarce or unequal resources, the theory of nonsynchrony attends to the contradictory and differential expressions of the needs, interests and desires of racial subjects with respect to the spheres of class and gender inequalities in the daily practice and lived experiences of schooling (Omi & Winant, 1986). Racial issues work through the lived cultural dynamics of students and teachers via the reproduction of these antagonisms in the home, community and work place. Racial antagonisms and inequalities work through the structural and ideological organization of education, in textbooks, resource allocation and achievement tests (Carby, 1982; McCarthy, 1988b, 1988c).

The theory of nonsynchrony is applicable to the relationship of race, gender, and class and its operation

in education on the state and school site classroom levels. The work of Grant (1984) based on the findings of six desegregated elementary school classrooms, concludes that African American female experiences in desegregated schools differ from other racial and gendered groups in attainment of academic and social status and access to instructional opportunities.

The theory of nonsynchrony informs the understanding of race, class and gender inequalities in educational practice at the school level as well as at the government level in accordance with four types of overlapping relations as identified by McCarthy (1988b) which include:

Relations of competition - credentials, access, and instructional opportunity; relations of exploitation - the school mediates demands of the economy for different types of labor in its preparation of school youth for the labor force; relations of domination - power in schooling is stratified and is hierarchical, administrator to teacher, teacher to student--the school mediates demands for symbolic control and legitimization from a racial and patriarchal state; and relations of cultural selection - the totalizing principle of "difference" that organizes meaning and identity formation in school life. (p. 120)

These roles of inclusion and exclusion determine whose knowledge gets into curriculum and pedagogical practices (Brown, 1985; McCarthy, 1988b; Sarup, 1986; Troyna, 1986).

The nonsynchronous approach to the questions of inequality in education informs us that varied race, gender and class subjects have different and contradictory experiences in the educational process. Unequal power relations in the lived conditions of schools must be analyzed from the view of nonsynchrony considering the

contradictions of race, class, and gender, if workable programs, processes, and practices are to be developed to alter the apparent inequalities in education. This study of practices in developing education using multicultural perspectives is informed through this alternative view.

From Theory to Practice in Reform of Educational Inequalities

School reform efforts characterized in this case study were positioned from the more interrelated view of nonsynchrony, opposed to the essential views of mainstream or radical theories. The foundation for these reform efforts must be collaborative and democratic, consciously centering on the material contexts and needs of differential racial, class, and gender specific groups.

The nonsynchronous interactive theory has been made evident in recent practical educational reform initiatives in my local district. These initiatives, for example, address the financial foundation for educational needs of urban African American youngsters. A forum or collective, of culturally diverse groups of upper class white males, females, politically active African Americans and whites, ministers, teachers, students and district administrators was established. Union representatives and community leaders coalesced and challenged their differential concepts and ideas to accomplish the goal of increasing property taxes for schools for the 15% of those eligible to pay.



The building of multicultural alliances at the state or policy level has established a forum for change where contradictory politics struggle with difficulty but with purpose. Culturally diverse leaders in business, politics, housing, labor, the Urban League, Agenda for Children, Jewish women, and ministers have joined forces with the school community, superintendent, unions, principals, parents and teachers to analyze and expand early childhood educational opportunities. These opportunities are not only school based but include prenatal care and services for pregnant teens to address the nonsynchronous needs and interests of young, urban, poor, underrepresented children. This type of collaboration from political, economic, state, and local education institutions allows for dialogue directed toward establishing a common purpose and vision for educational change. This collaboration is based on the realization that all destinies are tied together regardless of economic, cultural, social, racial, or gender location. These collaboratives form the foundation for the development of multicultural perspectives in school and curriculum reform.

#### Levels of School Reform

It has become evident to me as an African American female educational practitioner that reform requires working toward a more democratic school culture at the macro-district level and at the micro-school level. The nonsynchronous theory of inequality of education

substantiates the practice that staff must engage in activities that challenge and stimulate reflection upon authoritarian roles in the hierarchy of school governance and reform (McCarthy, 1988b). These relationships are also nonsynchronous and contradictory considering the clients being served.

Through collaboratives, focusing from multicultural perspectives, business and other social agencies, have recognized that reform is best effected when partnerships are created to combine resources and to support the creation of a climate which can nourish change in education, unemployment and social services. These collaboratives maximize efforts at a time when the community is becoming more sensitive to the need to embrace issues of educational inequality as a correlate to economic, social and racial inequality. If urban school reform is going to become a reality for the African American youngsters it serves, reflective of the theory of nonsynchrony, improving schooling and learning cannot be left to the school alone and must be related to the other community, economic, and social institutions. Support for this reform must be embraced throughout the social system in which the school is imbedded. For success to occur in urban schools, it will be necessary to agree to abandon traditional administrative decision making, reactive politics and top down policies that disregard shared participatory agreements among teachers, administrators,

parents, policy makers, students, and community (McCarthy, 1989b).

At the policy/state levels, board members, legislators, or corporate executives have personal and private agendas which run counter to the interests of urban African American youth. Their agendas are often clouded in relations of competition, exploitation, domination or cultural selection, as they struggle through the political process. The chief executive officers (CEO's) fashionably profess to want better schools but work in a nonsynchronous, contradictory manner to effect change with their eye to the cover of Forbes or Fortune magazines.

At the school level, in practice, principals and teachers are constantly criticized for the performance levels of students. However, the conditions of education in one work culture are quite contradictory to another with struggles over unequal human and material resources, instruction that nourishes passivity, and limited interactions among students, parents and teachers. Yet the same result is expected regardless of inequities of access for students or staffs. Curriculum initiatives and pedagogical processes for African American youth must be relational and linked to other experiences and struggles in society. For instruction to be connected, teachers must be connected, alliances built, and structures established to foster interaction at the building level and beyond.

The task of building collaboratives around issues of educational inequality and social deprivation will involve trade-off's and compromises. The struggle to build a sense of common purpose and moral leadership among government and legislative leaders, teachers, students, administrators, parents, and underrepresented groups must be nurtured and strengthened. In those struggles, the issues of inequality, racism, sexism, and class oppression must not be abandoned (McCarthy, 1988b). Institutional relations and curriculum practices must be sites for struggle over the inequalities of education interactively with those struggles in the labor market and at the federal and board levels. These lived experiences must be classroom and school based if students are to gain a better understanding of the causes of oppression and inequality. Even more importantly, actions must be developed in which these social problems might be eliminated (Suzuki, 1984).

#### Toward School and Curriculum Reform

Informed by the theorists, Pinar (1981, 1988), Greene (1978), and MacDonald (1988), who concentrate on the critical role of self-reflexivity in education, teachers must actively participate in the analysis of concrete lived conditions existing in school settings. It is through conceptualizing and communicating that the teacher can begin to create new meaning in the cultural, social and political climate of the school.

To effect lasting reform in urban education, the resistances of teachers to technical control, the organization and corporate interests in the content of curriculum and the social relations of schools must be viewed through teachers. The local, state, and business objectives should be to provide resources, money, and knowledge to local schools in facilitating their own instructional decisions (McCarthy, 1989b). Through questioning, contestations, and conflict resolution that respect and value diverse ideas and beliefs, students and teachers will experience the freedom necessary to challenge the existing social order of schools and educational practice.

Urban educational reforms must center on the need for collaboration as espoused by Schubert (1986) as not merely working together, but by genuine dialogue in which differences associated with power relations in the teaching institution are analyzed. This genuine dialogue requires critical and reflective engagement among stakeholders of education in communicative encounters. In so doing, students, teachers, administrators, and support staff learn from the diverse knowledge, interpretations, experiences, needs, and interests through common inquiry into educational change. Educational reform must define the structures that strengthen dialogue among teachers as well as dialogue between teachers and students which are key to the creation of democratic learning environments in

schools. The working contexts of teachers in urban centers must become more humanized such that collaboration in attempting to address the issue of institutional isolation of teachers can support teachers as a collectivity. The organizational constraints under which teachers currently work do not contribute to the stimulation of teachers for engagement in critical and intellectual inquiry among themselves as well as among their students (McCarthy, 1989a, 1989b).

For urban teachers to play a significant role in urban school reform, a more broadly based conception and application of instructional leadership and empowerment in the school is paramount, such that the school becomes a place where students, parents, teachers, and principals all practice with guidance to become a community of leaders and learners (Barth, 1988). Teachers must jointly become responsible for (a) the supervision of instructional tasks in schools, (b) the provision of direct assistance to colleagues as in demonstration lessons and workshops, and (c) the conceptualization of collaborative sharing of ideas. Lesson planning must become the agenda topics during common planning periods. Teachers must think, create, and collaborate with other school leaders on the instructional organization and routines of schools as related to class schedules, class size, course loads, preparation periods, and time for interdepartmental discussions of curricular and instructional issues. This

case study will demonstrate the form of this dialogue and collaboration in the process of the development of education from multiple cultural perspectives.

School based management is rapidly becoming the centerpiece for the current wave of reform. As indicated by David, (1989), "yet there is surprisingly little empirical research on the topic. Searches of education indexes yield numerous references for school based management, but virtually all are conceptual arguments, how to guides, and testimonials from practitioners" (p. 45).

Districts are implementing school-based management today to bring about significant change in educational practice designed to empower school staffs to create conditions in schools that facilitate improvement, innovations, and continuous professional growth (Goodlad, 1984).

Current interest in school based decision making is a response to evidence that the educational system is not working. In particular, evidence is showing that strong central control actually diminishes teachers' morale and their level of effort (Corcoran et al., 1988; Meier, 1987).

Bolstered by analogous research findings in corporations, school districts are turning to management structures that delegate more authority and flexibility to school staff (Kanter, 1984). Under school based decision making, professional responsibility replaces bureaucratic regulation. Districts increase school autonomy in exchange

for the staff's assuming responsibility for results (Cohen, 1988).

It is to this need of classroom teachers to define school knowledge and organization that I direct this research concentrating on educational reform in urban schools. Urban education has generally and historically operated in highly regimented, bureaucratic, hierarchical organizations that valorize authority roles and unequal power relations. To redefine education such that it reflects tenets of democracy, education must be transformed to reflect relevance to the practitioners and students whose views are largely underrepresented and devalued.

Considering the socialist feminist theoretical perspective of social transformation in schools, teachers who are largely women, must learn to collaborate and coalesce as an oppressed voice seeking to actively engage in the appropriation of school knowledge and structural educational change processes (Jaggar, 1983; Roman & Christian-Smith, 1988). In the formulation of this collective, teachers must reflect, understand, and realize from the standpoint of women the capitalist division of the labor system and women's historical and national locations. Emancipatory and democratic education can only be established through the inclusion of teachers' and students' perspectives considering their differential race, class, and gender locations, as a vehicle to challenge the unequal power relations operating through the policies,



procedures, and relationships of schools and classrooms (MacDonald, 1988).

To understand school based management in the context of empowering school staff to improve educational practice through fundamental change in district management functions, these research topics emerge (a) school improvement programs, (b) organizational change, (c) efforts to stimulate innovation, (d) participatory decision making, (e) effective practices in areas of staff development, and (f) teacher selection and curriculum development (David, 1989).

Research studies find a range of positive effects from participatory decision making and school level autonomy, from increased teacher satisfaction and professionalism to new arrangements and practices in schools (David, 1989; Sickler, 1988). Only a few examples of second order change emerge where schools have altered the daily schedule to allow more time for teachers to work together or to increase time for teachers to teach specific areas of need or content. This is largely due to the relatively new movements in this area (Casner-Lotto, 1988; Clune & White, 1988).

Studies of school improvement find that school councils rarely tackle instructional issues, let alone second order change. Dealing with such issues is much more difficult and requires more concentrated periods of time than creating a new discipline policy or decorating the

entrance way (Berman & Gjelten, 1984; David & Peterson, 1984). This case study research aims to extend further the analysis of second order change as related to the process of developing multicultural perspectives in educational reform, viewed through school site staff and instructional support staff.

Research on school improvement and change emphasizes that everyone must change roles, routines and relationships with full support and leadership (Fullan, 1982; Smith & Purkey, 1985). Successful practice has little to do with size of budget, type of decision making body, amount of control over staffing or curriculum and more to do with the culture of the district, and the moral and material support it offers school staff (David, 1989; Sickler, 1988). The most striking examples of second order change are found in school districts without formal school based management mandates. Instead, these districts facilitated the development of cultural change within schools through leadership and extensive professional development opportunities (David, 1989).

Staff development must address the undefined, abstract rules which govern behavior, if goals for change are to be achieved. If behaviors must be incorporated into the teaching culture of a school, they must be congruent with the generalized rules which have become firmly entrenched through years of experience (Ost & Ost, 1988). The influence of social learning from friends, teachers, and

other role models must be considered. Peers and professional colleagues have a powerful influence on the individual (Boyd & Richerson, 1985). If long term school reform is the goal of professional development, then strategies and mechanisms must focus on changing the school culture (Ost & Ost, 1988). In restructuring efforts, teachers need to select and define problems, design plans to resolve these problems and stay in reflective conversation with the emerging situation (Schon, 1987, 1991). For this cultural mobilization to be initiated in schools, a process of self-awareness supported through collegial activities will have to be arranged and constructed through reflective experiences. Chapters 5 through 8 of this case study will reveal these experiences as examined in the process of educational reform from multicultural perspectives.

A critical element of an effective school setting is what Barth (1990) calls collegiality, a social quality that depends on respect of teachers and principals for themselves and each other. Little (1990) characterizes teacher collegiality "through the critical practices that teachers experience in their daily life and work" (p. 177). Little's (1990) collegiality is defined by the following behaviors:

1. Adults in schools talk about practice, frequently and in concrete and precise terms.
2. Adults in schools observe each other engaged in practice of teaching and administration on which they reflect and talk.

3. Adults engage together in work on curriculum by planning, designing, researching and evaluating curriculum.
4. Adults in schools teach each other what they know about teaching and learning and leading. Craft knowledge is revealed, activated and shared. (p.177).

The literature suggests a number of possible outcomes associated with collegiality. For example, decisions tend to be more institutionalized through more effective implementation. Trust and morale are improved and adult learning is energized and sustained (Little, 1990).

Four elements must be considered when analyzing school restructuring through participatory decision making as outlined by David (1989):

Access to new knowledge and skills (Wissler & Ortiz, 1986)

Leadership from the principal, who functions like a chief executive officer (Guthrie, 1986)

School staffs need time to acquire new knowledge and skills and equally important, time to put them to use (David, 1989; Johnson, 1988)

Salary levels or compensation commensurate with the value attached to the new roles and responsibilities (Guthrie, 1986). (p. 52)

Although theory can inform many issues related to the development of multicultural perspectives in educational reform, the need for research in practice is evident to amplify the specific lived experiences of those in schools and school districts as they embrace this fourth wave of reform. This case study illuminates the processes of multicultural curriculum reform through the lived

experiences of teachers, administrators, the community, and the Board of an urban southern school district.

### Transforming Education from Multicultural Perspectives

If educators are to improve the quality of education for those students who have historically been denied a relevant education, defining and understanding multicultural perspectives of education are critical. In the words of Montero-Sieburth (1988):

Multicultural education needs to be re-examined and redefined by teachers today. Multicultural education has shifted in orientation from education designed by 'experts' such as anthropologists and sociologists, to education developed by teachers doing multicultural activities derived from inservice training, their own initiatives or from materials with multicultural content. (p. 3)

In order for multicultural education to be directed toward a transformation of existing societal conditions and overarching inequalities in race, class, and gender terms, it must be viewed as a complex, dynamic process. This process must attend to educational epistemology and axiology, the underlying assumptions, values and beliefs behind any form of knowledge. In this analysis, learners must be required to engage in the discovery of such knowledge, minimizing the simplistic view of multicultural education as that of products only.

As defined by Suzuki (1984) in collaboration with teachers, education that is multicultural is:

A multidisciplinary educational program that provides multiple learning environments matching the academic, social, and linguistic needs of students....enhancing the development of their basic academic skills.... develop a better understanding of their own

backgrounds and of other groups that compose our society....help students learn to respect and appreciate cultural diversity, overcome ethnocentric and prejudicial attitudes, and understand the socio-historical, economic, and psychological factors that have produced the contemporary conditions of ethnic polarization, inequality, and alienation....foster their ability to analyze critically and make intelligent decisions about real-life problems and issues through a process of democratic, dialogical inquiry....conceptualize a vision of a better society and acquire the necessary knowledge, understanding, and skills to enable them to move the society toward greater equality and freedom, the eradication of degrading poverty and dehumanizing dependency, and the development of meaningful identity for all people. (p. 305)

Pate (1989) states:

That a genuinely multicultural approach permeates the K-12 curriculum horizontally and vertically in all subject areas and is supported by high quality instructional materials. This is far more effective than "add on" programs designed to reduce prejudice, elevate self-esteem and enhance learning. Programs that are added on are seen as supplementary. (p. 1)

Banks (1988b) noted that:

While add on programs can be used as stepping stones to more intellectually challenging approaches, they tend to evade significant issues such as racism, poverty and oppression, and they view ethnic content from the perspective of mainstream historians, writers, artists and scientists. (p. 3)

An effective multicultural curriculum can only be achieved when change in the basic assumptions of the curriculum enable students to view concepts, themes, issues, and problems from several ethnic perspectives. This change requires that the curriculum be infused with the frames of reference, history, culture, and perspectives of various ethnic groups. Using such an approach extends students understanding of the nature, development, complexity, and dynamics of a multicultural, pluralistic

society. It leads them to social action and decision making that reduce prejudice and discrimination in schools (Pine & Hilliard, 1990).

Considering the accountability movements in schools and the basic skills movement in curriculum development, ethnically relevant content, techniques and perspectives must be used to teach such fundamental skills as reading, writing, problem solving, and reasoning. Conceptual skills must include social participation, cross cultural communication and functioning, decision making and reflective self-analysis, since proficiency in these areas is essential to living successfully in a pluralistic society. The thematic approach and the conceptual skills approach to curriculum design allow for interdisciplinary techniques and comparative analysis approaches to theme and principle organization (Gay, 1977).

Grant (1989) indicates that although A Nation At Risk (National Commission on Excellence in Education, 1983) formed a new philosophy regarding excellence and equity, educators believe that equity is not receiving its fair share of attention. He indicates that teachers have responded to the call for "higher test scores" by abandoning efforts in the inclusion of African American and other minorities in the curriculum except for Black History month. Consequently, urban majority students receive a sterile school curriculum, remote, irrelevant, and uncharacteristic of their needs, interests, goals, and

ambitions. Grant (1989) further contends that multicultural curriculum must help lead urban students to analyze the circumstances of their own lives; to ask why they, and their people are trapped in ghettos. The curriculum must include information and activities that can help students develop the skills for social action so that they can take charge of their lives.

Critically analyzing the curriculum through the development of multicultural perspectives of education empowers both teachers and students in collaborative decision making as they embrace oppression and societal conditions through action as reflective co-investigators. Restructuring the curriculum can assist teachers achieve greater professional and personal satisfaction from their work and will help urban underrepresented students prepare themselves to take control of their lives. The forthcoming description of the process, in chapters 5 through 8, involving redefining education using multicultural perspectives will strengthen this conception.

Suzuki's (1984) "Summary of Guiding Principles" to translate theory into practice serve as a catalyst for the creation of the multicultural perspective in this case study research. Multicultural education should:

1. Start "where people are at."
2. Help decenter people...thereby, help depolarize interethnic hostility and conflict.
3. Be approached as a long-term process that will not produce dramatic, overnight changes in schools.
4. Be integrative, comprehensive and conceptual.



5. Change not only the content of the curriculum, but also the teaching practices and social structure of the classroom.
6. Be affective as well as cognitive...relate to issues that are personally relevant to students.
7. Increase their academic achievement in all areas, ...through teaching approaches and materials sensitive and relevant to the students' sociocultural backgrounds and experiences.
8. Utilize resources in the local community and increase the involvement of parents.
9. Analyze the social and historical realities of American society and help students gain a better understanding of the causes of oppression and inequality and ways in which these social problems might be eliminated. (p. 308)

Sleeter and Grant (1987) in their "Analysis of Multicultural Education in the United States," which reviewed over two hundred publications on the subject of education that is multicultural, state emphatically that:

There are virtually no research studies on multicultural education. Some authors draw on related areas of research, as bias in materials, effect of bilingual education, desegregated schooling, teacher attitudes toward diverse students, and student friendship across race, gender and handicap ties. But we have not been able to locate research studies of any kind on multicultural education in the classroom for grades K-12. So far, most of the literature in this category stresses advocacy, discusses issues, and recommends courses of action. It must move beyond this. (p. 438)

Sleeter and Grant (1987) also assert that "While classroom teachers are necessary participants in school reform, they alone tend not to be successful agents of large scale reform as in [necessary for] multicultural education" (p. 437). The research tends to omit other agents in the educational system, for example, administrators, governmental policy makers and teacher

educators, with no recommendations focusing on community groups who may have a stake in school reform.

The conclusions drawn from the research presented support the assertion that the school is the central unit for change. Consequently, the school and its curriculum must respond to the cultural diversity of all of its students emphasizing experience and interactions as the basis for interpreting knowledge formulation. This multidimensional approach forms the foundation for the development and implementation of multicultural perspectives for school and curriculum reform proposed in this case study. It seeks to provide a basis to understand students and what they bring to the classroom, through teacher and student reflections on their own views, prejudices and perspectives. Simultaneously, with teachers and students, boards, administrators, and community must value lived experience as the site for active, material and historical cultural learning (Montero-Sieburth, 1988).

To become communities that are supportive and caring, and influence social and cultural change, schools must model and facilitate trust, dialogue, cooperation, equity, justice, compassion, democracy and the celebration of diversity in an evolving curriculum that interprets lived experiences. Caring and just schools, characterized by:

- (a) intervention programs to counteract racism by diverse teaching staffs;
- (b) curriculum, reflective of multiple cultural perspectives;
- (c) engaging pedagogical practices;

(d) high expectations; and (e) continuing emphasis on the development of self-reflection and self-esteem, are essential to the achievement of genuine educational equity and to the elimination of institutional racism, sexism, and classism (Pine & Hilliard, 1990). Schools alone cannot change society, but as one of the many institutions in society, it can provide learning experiences that stimulate freedom, equality, and justice. This case study presents a description of how an urban southern school district initiated and implemented this process valuing the multiple voices of its stakeholders.

### Chapter 3

#### Methodology

Traditional or mainstream research is based on the scientific assumption that there is a single, objective reality that the world can be quantitatively, empirically measured, tested, and statistically analyzed. The nature of reality is held to be constant concentrating on confirmation of outcomes and reliability of measurement. However, qualitative research has been presented as a contrast to the "traditional" or "scientific" paradigm which depends heavily on a very different view of the world (Merriam, 1988).

Qualitative research assumes that there are multiple realities and that the world is not object, rather, it is a function of personal interaction and perspective. Research is exploratory, inductive and emphasizes processes rather than ends (Merriam, 1988). Overall, in a qualitative approach to research, the paramount objective is to understand the meaning of an experience, to understand how all of the parts work together to form a whole. The researcher does not manipulate variables or administer treatment. The researcher observes, intuitively, and senses what is occurring in the research context (Bogdan & Biklen, 1982; Guba, 1978; Leininger, 1985; Owens 1982; Reichardt & Cook, 1979).

Qualitative research as stated by Patton (1985), is an effort:

To understand situations in their uniqueness as part of a particular context and the interactions thereof. This understanding is an end in itself, so that it is not attempting to predict what may happen in the future necessarily, but to understand the nature of that setting - what it means for participants to be in that setting, what their lives are like, what's going on for them, what their meanings are, what the world looks like in that particular setting, and in the analysis to be able to communicate that faithfully to others who are interested in that setting....The analysis strives for depth and understanding. (p. 1)

Qualitative research builds abstractions, concepts, hypotheses or theories rather than tests existing theory (Merriam, 1988).

The competing issues surrounding the questions of the appropriateness of data that are empirical or scientific and whether that data should be quantitative or qualitative are complex and controversial. Malen et al. (1990) and David (1989) continually refer to the paucity of school-site based restructuring studies that are empirical. Malen et al. (1990) critique that the eight systematic studies of school site based restructuring rely on the experiences of from 6 to 32 schools. They argue that these studies consist primarily of descriptive data, status reports or advocacy pieces. However, they conclude that the data are instructive and provide a basis for identifying issues for educators and policy makers to consider as they analyze the process of restructuring. Sleeter and Grant (1987) contend that based on their analysis of over two hundred written works on multicultural education in the United States,

particularly lacking are studies that show the relationship of ideas and goals to practice at the classroom and school site levels.

There is according to Glaser and Strauss (1967) a methodological assumption which has fairly broad acceptance today, that if one engages in verification research, then quantitative analysis is necessary, but if the objective is to develop and generalize theory, then qualitative analysis is required.

Increasingly, educational researchers agree that it is pointless to continue arguments of this dialectic. Rather than adopting one method over another, Glaser and Strauss (1967) point out that:

Each form of data is useful for both verification and generation of theory whatever the primacy of emphasis.

Primacy depends only on the circumstances of research, or the interests and training of the researcher, and on the kinds of material needed for the theory. In many instances, both forms of data are necessary; not quantitative to test qualitative, but both used as supplements, as mutual verification and most important for us, as different forms of data on the same subject, which when corroborated and compared, will generate theory. (p. 28)

Employing a more qualitative approach, this research seeks to develop theories to understand questions of practice, regarding the process of developing multicultural perspectives in educational reform, emphasizing the multiple realities from within the process.

I shall include in this chapter an explanation of the ethnographically informed, autobiographic case study

research design as qualitative research which I used in this research project. I shall also present an overview of the research methodology, which includes autobiographic reflections of the associate superintendent in the case study process. These reflections provided data to determine meaning of specific issues, processes, and problems of educational practice considering multicultural perspectives. Finally, I shall provide a general description of research procedures used in the field work, cognizant of the researcher's competing role as data were collected. Through dialogue, interviews, and participant observation strategies, school site and classroom data collection procedures will be presented. Additional types of field data and site selection will be presented, concluding with an explanation of the techniques for data analysis.

#### **The Case Study As Qualitative Research**

Case study research in education seeks to understand specific issues and problems in practice. Case studies are particularistic in that they focus on a specific situation or phenomenon under study relying heavily on inductive reasoning, focusing on process, understanding and interpretation in handling multiple data sources (Shaw, 1978).

The case study field research method is employed in this examination of an associate superintendent's engagement with the development of multicultural

perspectives of educational reform processes, because it provides for the explanation of relationships, meaning, and insight into the complex social phenomena of school settings. The case study allows an investigation to retain the holistic and meaningful characteristics of the real-life events of the school organization over time. The case study method's unique strength is its ability to utilize a full variety of evidence, documents, artifacts, archival data, interviews, and participant observations to explain processes (Yin, 1989). As defined by Yin (1981), "A case study investigates a contemporary phenomenon within its real life context, when the boundaries between phenomenon and context are not clearly evident and in which multiple sources of evidence are used" (p. 23).

The case study research method is most appropriate when a "how or why" question is being asked about a contemporary set of events over which the investigator has little or no control. Historically, the case study has been criticized for its limitations in scientific generalization. However, this case study is being employed to develop and to generalize theoretical positions that can be considered when addressing other populations or schools in a total school district. In this case study I aspire to develop, expand, and generate theories that can be considered in approaching other school settings as supported by multiple data sources that describe the



events in the process of redefining education from multicultural perspectives.

### Ethnographic Case Study

Ethnography is a research method developed by anthropologists to study human society and culture. Ethnographic researchers traditionally use ethnographic techniques to collect data about the social order, setting, or situation being investigated. Common techniques of data gathering include interviewing, document analysis, life history, investigator diaries, and participant observations. The ethnography is a sociocultural analysis and interpretation of the data. As analytic descriptions of participant's symbolic meanings and patterns of social interaction, "ethnographies recreate for the reader the shared beliefs, practices, artifacts, full knowledge and behaviors of some group of people," (Goetz & LeCompte, 1984, p. 2).

An ethnographic case study is more than an intensive, holistic description and analysis of social units or phenomenon. This ethnographically informed case study represents a thick description of an urban school district, confronted with specific issues in curriculum process which demonstrate transformations in rules, roles, and relationships of staff in developing multicultural perspectives in educational reform. This curriculum process will be analyzed politically in concert with its sociocultural implications. To understand people's

behavior in the process, this ethnographically informed case study approach gives access to the meanings from the autobiographic reflections of the associate superintendent. Meaning is also derived through participant observations of the researcher as the associate superintendent.

Merriam (1988) defines the participant observation as "the researcher's observer activities, which are known to the group, and are subordinate to the researcher's role as a participant" (p. 92). However, the tensions between naturalism's "being a fly on the wall" or "going native" and positivism's elimination of the effects of the researcher must be reconciled in the study (Hammersley & Atkinson, 1983; Roman & Christian-Smith, 1988).

These tensions must be resolved through the recognition of the "reflective character of social research: that is to recognize that we are part of the social world under study," (Gouldner, 1970; Hammersley, 1983, p. 25). Reflexivity requires active participation in the social world by the researcher with reflection on that participation and the utilization of that data in the ethnographically informed case study to build theories for transformative practice. Particular to this study is the researcher as associate superintendent which becomes a source of data which would not be revealed through general observations, hence valuable to the analysis of the data. Hammersley and Atkinson (1983) state:

Instead of treating reactivity merely as a source of bias, we can exploit it. How people respond to the

presence of the researcher may be as informative as how they react to other situations.

The fact that behavior and attitudes are often not stable across contexts and that the researcher may play an important role in shaping the context becomes central to the analysis. (p. 18)

### Autobiographic Reflections

The data collection at the district level primarily consisted of autobiographic reflections of the process from the view of the associate superintendent of educational programs, the researcher. As Pinar (1988) states:

The autobiographical method offers opportunities to return to our own situations, our "rough edges," to reconstruct our intellectual agendas. The focus in such work is the felt problematic; its method is intuitive. One falls back on oneself - rather than upon the words of others.... (p. 148)

In concert with my participant observations, I utilized the autobiographic method as a vehicle to provide additional data that relate to the analysis of observation data and other data sources.

In summary, this ethnographically informed, autobiographic case study is the selected design for this research of processes in developing multicultural perspectives in educational reform. It provides for getting as close to the subjects as possible, partly by means of direct participant observation in the lived context and partly by access to subjective factors (thoughts, feelings and desires) and historical data (Bromley, 1986). The study of this process is illuminated through multiple data sources that converge on common political, social, and cultural themes for analysis.

### Dissertation Research Study Design

This ethnographically informed, autobiographic case study was conducted over a period of one and one-half years represented by four stages of development from initial conceptualization to school site implementation as reported in chapters 5 through 8. Each of these four stages focuses on the dynamics and transformational actions resulting from the definition and development of multicultural perspectives of education in the New Orleans Public School district. Chapters 5 through 8 describe "The Birth of a Comprehensive Process," which includes the relational, yet contradictory dynamics of the community, board, administrative staff, instructional support staff, and teachers as they define and construct this process of educational change from multicultural perspectives. The data from each of the four stages of the process will be presented in chapters 5 through 8.

The issue of multicultural education had never been placed on the agenda of educational reform in this school system. The New Orleans Public School district is a large urban southern school district which serves a population of 84,419 students with a racial composition of 87.3% African American, 7.8% White, 3.2% Asian and 1.6% Hispanic (New Orleans Public Schools, 1989).

Stage 1, presented in chapter 5, the "Gestation Period," includes school district data collected from August, 1989, to April, 1990. Stage 1 will be presented

with particular attention drawn to data indicating the rules, roles, and relationships of the central administration, curriculum staff, board, and community activists in the developmental phase. This stage is the more public confrontational stage of the process which identifies the stakeholders participating in the process.

Data from Stages 2 through 4 of this case study presented in chapters 6 through 8 will include the examination of the progressive definition and development of multicultural perspectives of education in the district leadership and in school site and classroom implementation processes. These chapters and stages include: (a) chapter 6, "Stage 2 - Building Collaboratives Among Stakeholders, May, 1990, - August, 1990;" (b) chapter 7, "Stage 3 - Confronting Resistances as Individuals and Collectives, September, 1990, - December, 1990;" and (c) chapter 8, "Stage 4 -Transformations in Action through Collaboration, January, 1991, - April, 1991." These three stages highlight the interdependence of school site curriculum restructuring efforts with systemwide reform efforts. These stages focus on the infusion of the African/African American history and experience in the instructional activities of language arts, math, science, social studies, art, and music classes in selected grades and schools. These more intensive stages directly represent the school site engagement of 10 model schools selected to participate through a districtwide volunteer process. The schools

include 4 elementary, 3 middle and 3 senior high schools which typify the New Orleans Public Schools racially, economically, and socially.

The school site and classroom field work for this study were conducted during the conclusion of Stage 3 into Stage 4 from December, 1990, through April, 1991; essentially the second and third quarters of the school year. Due to the school district strike, the school site data collection process was interrupted during September through November, the first and second quarters of the school year. However, teachers in attendance did reflect in written narratives on their teaching experiences as they occurred during the three week work stoppage.

Each school involved in this study was selected primarily based on teacher interest in developing multicultural perspectives of education in their school sites. Racial and class composition of the student populations were considered as secondary considerations in site selection to ensure representation of the school district's population.

#### Site Selection

The New Orleans Public Schools is the school district in which I work. As an initiative defined by the staff and community activists, multicultural education was identified as a vehicle to enhance student competency. The lack of data on the process of multicultural education in practice, prompted the selection of this school district as

a location to examine the phenomenon. School sites in the process were solicited among all of the schools in the system based on interest expressed by staff in the schools, as they searched for approaches to maintain student engagement with education.

Staff from among ten urban schools volunteered to participate in the African/African American multicultural infusion process as it was initially named. Each instructional specialist selected the model teachers in their identified grade/subject, exhibiting the greatest interest in the process. Where possible, at least one of the teachers in the team of two teachers selected for observation, had participated in the research and development of the instructional modules during the six-week period described in Stage 1, chapter 5, from June to July, 1990. The second teacher in the team of two teachers selected for observation, participated primarily in the training and developmental activities conducted from August, 1990, to January, 1991, as reported in Stage 3, chapter 7. These teams of teachers have committed to the implementation of education from multicultural perspectives in the kindergarten and fifth grade levels in the four model elementary schools and at the secondary levels in targeted subject areas. Observations were conducted in two classrooms of language arts, math, science, social studies, art, and music among the seven selected secondary model schools.

The actual case study, as reported in chapters 5 through 8, revealed additional information on the cultural, social, economic, and political contexts of the schools and the community. For purposes of this systemic study of the process, students were not formally interviewed, however, they were to be surveyed at the close of the school year after this study was concluded.

### **Field Work Procedures**

The associate superintendent of educational programs as researcher shares in the responsibility for reforming urban public education on a daily basis. This case study describes the process for implementation of sustained collaboration and dialogue in the development of multicultural perspectives of education among management, the Board, community, teachers, and students. Throughout the four stages of this study, I functioned as complete participant and as participant observer depending on the circumstances. However, the ethnographically informed case study approach provides for multiple data collection sources which serve to triangulate the participant and participant observation data. These data were collected through interviews and physical evidence such as videotapes, meeting minutes, audiotapes, surveys, written narratives, and archival achievement and curriculum data. My role as researcher and associate superintendent facilitated in practice these districtwide school and curriculum change processes as I continued to perform my



functions of support and facilitation for school site leaders and teachers in educational reform.

A total of 10 model schools participated in this field of schools. The transformation in rules, roles, and relationships serve as the change outcomes of this study of classroom and school site implementation of education from multicultural perspectives. Consequently, the questions regarding school site change and the reform of the curriculum from multicultural perspectives systemwide become interrelated processes in this study of systemic educational change. The urban New Orleans Public School District, the community, board, the selected teachers in the ten model schools, and other support staff become the field of study.

The field work procedures for collecting data can generally be sorted into three stages (a) field entry, (b) data collection, and (c) closure (Merriam, 1988). Although gaining entry is more easily accomplished by gaining approval from the "gatekeepers," entering the field in the New Orleans Public Schools is merely to define the field since I am intricately woven within the fabric of the field as a consequence of my role. This research will hopefully serve as a foundation to change in educational practice among other urban schools.

#### District Level Data Collection

Fullan (1982) makes a convincing case for understanding the perspectives of various actions in the

change process. He notes that "educational change is multidimensional, involving alternatives in beliefs, teaching approaches or materials, and can have profound effects on teacher's occupational identity, their sense of competence, and their self-concept" (p. 393).

Through individual and group interviews and written narratives of the ten central office instructional specialists involved in the curriculum change process, I traced their interpretations of targeted school site multicultural curriculum efforts. This data collection documented the occurrences, their initiators, and the insights into this change process. These data explored districtwide implications of: (a) community, board, and staff dialogue; and (b) the participation and contestation regarding the definition, goals, objectives, and activities of education from multicultural perspectives.

During the initial phase of curriculum restructuring documented in Stage 1, chapter 5, each central staff instructional specialist was assigned to a grade and content area. They coordinated the development of instructional modules reflective of the historical and cultural content of Africans and African Americans, including pedagogical approaches and materials. Teachers in each grade/content area also volunteered to engage in the development of the instructional modules for each grade/content area using multicultural perspectives. This curriculum development process included the infusion of the

African/African American history and culture in the existing language arts, math, science, social studies, art, and music curriculum areas as evidenced by written instructional modules.

Dialogue and contestation on diverse viewpoints permeated each instructional staff study group reflecting each individual's history and lived experience. This study documents and analyzes those critical issues, struggles, and contradictions as related to the social context of the African American New Orleans community. The study of cultures is the study of shared meanings, the degree of sharedness is correlated to the degree of diversity. If those shared meanings are to depend upon the relative power of individuals and groups to act on a social field, then those meanings must be explored and analyzed (Goldberg, 1988).

These data in Stage 1, chapter 5, are reflective of a period from August, 1989, to August, 1990. Data collection included reports, historical districtwide generated data, videotapes and minutes of meetings and training sessions, interviews and participant observations as documented in Appendices D through G, delineated further in this chapter.

Inclusive of my daily interactions with the construction of this process, I examined all historical documents and resulting instructional modules related to the district level process to verify the goals, objectives, and activities.

I functioned throughout this stage as a participant observer in all staff development sessions conducted as well as team meetings as scheduled. I examined assessment sheets from those sessions that were completed by teachers and staff to determine their reactions to the work sessions. Following each participant observation, I recorded the occurrences of the meetings on tape using notes from the observation. These recordings served as a journal of activities, that were later transcribed. The minutes and videotapes of the meetings assisted in the documentation of the process.

I interviewed 10 key "instructional specialists" and "master teachers" relative to the level of their involvement in research, dialogue, training, and collaboration with teachers, board, community, and colleagues. I examined narratives of their reflections of these stages of the process. There were multiple staff changes and reassignments throughout this stage. The lack of continuity of the staff was an obstacle in the data collection process, however, this is a reality in the world of educational practice which is a source of data in the study.

#### School Site Level Data Collection

In their review of over two hundred research studies on multicultural education, Sleeter and Grant (1987) have been unable to locate data on classroom implementation processes K-12, using multicultural perspectives. Field

work for Stages 2 through 4, chapters 6 through 8, of this case study was concentrated in elementary classes of the selected model schools at the kindergarten and fifth grades. At the secondary level, classes were observed in the selected model schools in language arts, math, science, social studies, the arts, and music. The field observers were the assigned instructional specialists in the curriculum and instruction unit.

I conducted group interviews with the instructional specialists and master teachers following their classroom observations during the third quarter of the school calendar year focusing on the observation logs. In Stage 4, chapter 8, from January, 1991, to April, 1991, using the observation instrument in Appendix A, each instructional specialist and master teacher selected two teachers in each of their respective grade/content areas to observe their classes for seven of the nine weeks of the quarter. Their classroom observations focused on the implementation of the interdisciplinary unit based instructional modules at the kindergarten and fifth grade levels, which integrate language arts, math, science, social studies, art, and music from multicultural perspectives. At the secondary level, each content area classroom was observed from a similar position (see Appendix A).

The classroom observations focused on the process of instructional delivery as related to the social and

structural context of the classes. Where possible, at least one of the teachers observed in each of the grade/content areas participated in the initial research and development of the instructional modules. The other teacher observed had the benefit of the training process with the instructional specialists and the collaboration of other colleagues in the school site or from the other model schools.

Each instructional specialist informally interviewed each teacher following their observations to ascertain teacher perception of the effects of various pedagogical actions and events. Interviews conducted with each teacher attempted to clarify their actions, ascertain their beliefs, thoughts, doubts, hunches, and suspicions as to the curriculum restructuring in relation to students' reflection of self, interest, dialogue, interactions, and critical analysis.

Ongoing written feedback was requested from each teacher as to the relationship of the unit modules to the goals of the multicultural perspective of education as experienced in their classrooms (see Appendix B). However, teachers chose to discuss these issues with staff during dialogue sessions.

Data collection activities included primarily open-ended interviews with instructional specialists, selected key teachers, principals and central administrative staff. Participant observations were conducted in all meetings or

staff development activities scheduled for teachers involved in this process from May, 1990, through January, 1991, as reported in Stages 2 and 3, chapters 6 and 7. Written evaluation feedback forms collected after scheduled teacher training and developmental activities were reviewed. All participants did not evaluate all of the sessions, however, representative numbers of evaluations were received and analyzed (see Appendix C).

Leads provided by interviews with instructional specialists based on the explanations of the interviews were followed up, considering teachers, principals, and other support staff in the district. The successful leads evolved through careful listening and questioning. The intent of each session was to create a climate for ease of communication in a risk-free setting such that honest, straight forward details were generated. Consequently, I did not use tape recorders during the observations so that responses reflected the stories of the resisters and the assenters. Whenever video or audio tapes were used, that decision had been determined by those coordinating the activity.

#### Types of Field Data

Interviews and meetings of approximately one hour each were arranged with groups of instructional specialists and/or key teachers. No guiding questions were used in these interviews due to the need to maintain an open, non threatening discussion of issues of change from

multicultural perspectives. Teacher and staff evaluations were critical issues statewide which heightened suspicions of teachers to observations. Clarifying questions centered on the specific activities of the process occurring within that time frame as they evolved. Appendix D provides a chronology of the meetings and interviews consistent with the events under study. However, following all meetings, I recorded the events of the meetings privately, cognizant of situated speech, spatial, temporal, and circumstantial documentation. This served as my personal journal of activities.

Spontaneous interviews occurred at times in the field situation when an immediate explanation was needed regarding a member of the culture or occurrence. These interviews were usually concise and specific. No guiding questions or tape recorders were used in these discussions (see Appendix D).

Documentation consisted of a variety of documents which were examined to corroborate and augment evidence from other sources. These documents included memoranda, agendas, announcements, reports, meeting minutes, administrative documents, proposals, progress reports, formal studies, evaluations, brochures, ongoing updates, newspaper articles, schedules of activities, videotapes and minutes of Board meetings, evaluations and agendas of inservice workshop sessions, and audiotapes and minutes of community meetings (see Appendices D, E, F, & G).



Archival records served as analysis data such as organizational charts, survey data, personnel records, test score reports, and statistical data on suspensions, dropouts, and enrollment, with emphasis on 1989 through 1990 data (see Bibliography).

Reflective narratives of key informants, instructional specialists, directors, and teachers were solicited to provide written reflections to the investigator on the data analysis for clarification of voices in the study. These narratives included suggestions on sources for corroborating evidence, rival explanations and theory development (see Appendix H).

The investigator, as an administrator of the school district who functions as a key decision maker in the organizational setting, is not merely a passive participant observer. Instead, I assumed a variety of roles within the case study situation such that I participated in the events being studied. This involvement and reactions to my role were documented as a story in the case study during either direct developmental activities, observations, meeting interactions, or formal and informal interviews (see Appendices D, E, F, & G).

Direct classroom observation and dialogue session feedback were provided by instructional specialists and master teachers. I observed in classrooms with the instructional specialists, once per week as suggested by specialists (see Appendices I & J).

Data collection through multiple sources of evidence as defined previously was utilized for the purpose of triangulation of different data sources. The conclusion of each stage or chapter identifies the recurring themes triangulated through the multiple data sources, thereby providing explanations of the same phenomenon. To manage these data, a case study data base was established. Notes were generated following interviews, observations, and each document analysis using a Dictaphone compilation and typing system on computer. These notes were recorded, cognizant of the situated speech of the interviewee or the staff in the developmental activity. Other notes were narrated by the investigator. Temporal, spatial, circumstantial and theme coding of data were maintained on the case study data base to follow the derivation of evidence from initial research questions to conclusions and recommendations (Yin, 1989).

#### **Analytic Techniques**

Analysis of data included the role of the researcher as participant observer and associate superintendent. The role of the central multicultural and instructional staff were analyzed and juxtaposed to that of the researcher. Other key district leadership staff and stakeholders were engaged in the multiple events as indicated in Appendices D, E, F, and G. Data were documented to inform this study through participant observations in those events. The voices of the curriculum and instructional staff were

amplified throughout the research analysis as key informants focused on the interpretation of events and behaviors related to the change underway in each targeted class and in the district, both proposed and actual.

The strategy for data analysis followed the theoretical proposition of nonsynchrony, the relational yet contradictory dynamic, in educational reform for equity that framed the case study of this urban school district's process to develop relevance, meaning, and representation in education from multiple cultural perspectives (McCarthy, 1988a, 1988b, 1988c). Actual field work and further data collection outlined theoretical propositions and recommendations based on themes of relational discoveries, insights, and responses to the how and why questions as generated by the problem.

To facilitate the discovery of linkages and explanations relating to this process, I analyzed these data considering the cultural, social, and political dynamics found to exist in the school district as relational and contradictory dynamics of race, gender, and class. The internal achievements, struggles, and disappointments in developing relationships and changing roles and rules, were documented inside the context of the school district and school sites. Theories generated were represented by the practices characterized in this process. The primary results documented currently in school research studies are statistical student outcomes such as test data,

attendance, and grades, which are problematic as measures of meaningful and relevant learning experiences for educating urban students. In the conclusion of each chapter, I will highlight and summarize the recurring themes of that particular stage of the process.

This study continued for a one and one-half year period, through four stages of a birth process, and led to triangulation of meanings using multiple sources of evidence. The theoretical propositions as to explanations, insights, and understandings in developing multicultural perspectives of education in areas of curriculum, instructional practices, and classroom/school organization will be provided in chapter 9. I will then review, analyze, and provide recommendations consistent with the themes from each chapter. The lived experiences through interaction, collaboration, dialogue, staff development, and consensus building form the foundation for recommendations for the extension of this process.

As this ethnographically informed, autobiographic case study was conducted in an urban southern school district and specific urban schools; data from different sources were analyzed, that is, teachers, community, administrators, instructional staff, board, and students in educational activities. I followed leads to other members of the school community only as they originated from the instructional specialists and teachers.

In the following five chapters, I will report the experiences in the change process of the community, staff, administrators, board, and teachers of the New Orleans school community. However, prior to presenting the data of the process beginning in chapter 5, I will link this multicultural educational process in chapter 4 to other impacting institutions of the community.

Chapter 4 will provide a description of the oppressive state of African American life in New Orleans depicting the imagery of the lived conditions of many of the students of the New Orleans community. These conditions have worsened and lack catalysts for change economically, socially, culturally, and politically, reflecting a period of over thirty years. Based on this autobiographic examination, the urgency for educational reform is magnified. These reflections are also intended to demonstrate my level of investment in the development of conscious institutional initiatives focused on the social conditions and social actions in the New Orleans schools and community. As an African American leader, these reflections stimulate critical consciousness for social change.

## Chapter 4

### Political, Economic, and Social Context of the Case Study

Through experience, I know the New Orleans Public Schools intimately as the primary institution beyond my family that guided me with care from kindergarten at age five, through high school. Upon graduation from a local predominantly African American university, I was thrust back into my familiar world as a New Orleans Public Schools teacher, administrator, parent and then researcher.

Upon entrance into my segregated kindergarten classroom thirty-eight years ago, a child of single parentage, who resided with three siblings, our maternal grandparents and the families of their six other children, I was introduced into a world of formal education. My first encounter with the New Orleans Public Schools was a negative one. I "enjoyed" the emotional and social experience of repeating kindergarten because of the ruling that required me to be six years of age prior to entering first grade. This experience marked the beginning of my awareness of bureaucratic structures. Probably because my mother and grandmother "worked for the priests" (as domestics), I was afforded the privilege of "early entrance" into our church kindergarten class. My mother, deserted by an alcoholic spouse and a recipient of Aid to Families of Dependent Children, (AFDC) could not financially afford tuition to parochial school.

Consequently, my introduction into the world of public school teaching, began as the "peer assistant" or "coach" for my generally male peers, who often had difficulties in Mrs. King's kindergarten class. She would encourage and allow me to reconstruct the concept or "probe and cue" with my peers, so that they could comprehend, resulting in sharpened skills of listening, perceiving, observation, and communication. We learned collectively and cooperatively. Through these ongoing developmental experiences in the New Orleans Public Schools, I grew more confident in collaboration, communication, problem solving and critical analysis. These skills remain as vital for survival in urban communities like New Orleans, into the twenty first century, as they were for me nearly forty years ago.

New Orleans, an urban city, characterized by poverty, inadequate housing, crime, dehumanized and diminishing health care, lack of employment and economic opportunities, reactive politics and inequitable educational opportunities is the setting of this study.

In this chapter, I will present this state of African American New Orleans to contextualize the significant stakeholders who struggled for the development of the New Orleans Public Schools' multicultural perspectives of education. I intend to illuminate the setting, the circumstance, and the rationale for this study of transformation in educational perspective, to that of multicultural as opposed to monocultural, in the structure

and process of systemic educational reform. The stakeholders, residents of the New Orleans community and participants in this dynamic process, represent the angry and frustrated multiple voices of the oppressed, in search of educational change to alter their economic and social conditions.

### New Orleans' Demographic and Political Profile

The New Orleans that I knew intimately from 1952 through 1965, my formal life in public education, consisted totally of African Americans. Our neighborhoods were segregated with workers consisting largely of unskilled laborers, domestics, and the owner of the corner store. From the garbageman, milkman, postman, policeman, bus driver, priest and insurance man, through to the mayor and the councilman, everyone in positions of power were white and male. I know now, that although I perceived as a child, a majority African American world, population statistics of New Orleans did not reflect this perception in reality, until well into the 1980s.

Population trends in New Orleans in the last decade, one of the largest southern cities, remained constant showing a total of 558,961 residents. Minorities constituted 66.8% of the population of New Orleans, while whites accounted for 32% during the period of 1980-1989 with an African American population of 55% (Gilbert, 1990).

For the African American community of New Orleans, their average household incomes are less than \$13,970 per



year as compared to whites, which is \$30,207. Households below poverty consist of 41.3% of the African American population as compared to whites of 12.4%. Low to moderate income households consist of 66.7% of the African American population as compared to whites of 32.2%. Jobless heads of household in African American families is 24% as compared to whites at 11.5% (Gilbert & Phillips, 1990). Similar to other urban, northern cities, New Orleans has become increasingly black and poor in its center and white and more affluent on its perimeter.

#### Emergence of African American Political Empowerment

In 1977, a black State Appeals Court Judge entered the political race for mayor of New Orleans after an unsuccessful 1968 bid for a city council seat with only a 43% African American electorate. He entered a runoff after receiving the largest number of votes pitted against the victor of the city council race, a conservative white. He defeated his opponent with 19% of the white vote and more than 60% of the black vote.

In 1982, amid the political controversies of a liberal black candidate and a progressive, business oriented white candidate, Ernest Morial was reelected with the support of a large coalition of African American voters, 98%, and a significant proportion of liberal white voters from middle and upper income levels. The critical factors in the results of this election of an African American candidate

were black voter turnout rates and mobilization efforts (Perry & Stokes, 1987).

African American political power was more prominent in the mayor's races than that of the city council. It was not until 1985 that the city council maintained an African American majority which has prevailed into the 1990s. Ernest Morial used his influence with the Carter administration and his white predecessor, then United States Secretary of Housing and Urban Development (HUD) to garner significant federal monies for the city. These efforts failed and were inadequate for long term financial governmental support. Attempts to raise local taxation to support the city, failed with the lack of African American city council support. Consequently, the fiscal plight of the city worsened in spite of its African American leadership.

African American leadership impacted the African American community in these three areas (a) increased executive appointments, (b) increased municipal employment, and (c) minimal minority business participation. From 1969 to 1986 the percentage of African American department heads in municipal jobs increased from zero to 42% under the leadership of Morial's predecessor, a liberal, white mayor; to 58% with Morial (7 of 13). As of 1985, consistent with a 55% African American majority population, 53% of the city municipal work force became African American (Perry, 1990).

Conversely, minority business participation did not develop by the end of Morial's term in 1986, in spite of efforts to use municipal contracts as a foundation for affirmative action provisions. The "minority set aside" programs were not applicable to contracts under \$100,000, an indication of who controlled the distribution of wealth among banks and lending institutions. New Orleans ranked seventh among six other cities' minority set aside programs whose programs applied to all city business (Feeney, 1985).

Sidney Barthelemy succeeded Morial as the second African American mayor, defeating a state senator with a minority of the African American votes and an overwhelming majority of the white vote. In 1990, incumbent Barthelemy faced a white liberal, capturing a victory with 55% of the 69% turnout. Of that turnout, 51% was African American and 72% was white (Perry, 1990). These data suggest that African Americans were not satisfied with Barthelemy's majority white support, high unemployment and crime in the African American community.

Although African Americans exercised considerable political power over the last ten years, the social and economic impact on the African American community has not been consistent with other large cities. The nonconsensual politics between rivaling Mayor Morial and the Barthelemy controlled city council limited the allocation of resources to the African American community, concludes Perry (1990):

Black governmental leadership needs to operate on a more consensual basis. Efforts should be made to

significantly strengthen the various minority business participation programs in the city, which should significantly increase the number of contracts awarded to black business. The key to providing increased benefits for blacks in New Orleans hinges on the capacity of black political leadership to improve the fiscal capacity of the city. (p. 180)

As indicated by the following labor force characteristics of occupational trends, the fiscal capacity of the city has not changed significantly in spite of its African American leadership.

New Orleans' Labor Force Characteristics and African Americans

In my formative years, the most prominent job of which I was personally familiar was that of a longshoreman on the river front. My grandfather was the principal breadwinner for his family of seven and their extended families for whom he provided shelter, food and clothing. My mother who worked intermittently between illnesses was a welfare recipient who supplemented that \$145 monthly allotment for four through "illegal employment" as a domestic.

My grandfather had the responsibility for gathering up "river front gangs" to "tie up" ships as they docked at the local wharfs. So our house was a centerpiece; a meeting place, for unskilled, temporary labor. If families in our community did not work on the river, it was Kaiser Aluminum, the coffee plant, or domestic work, sitting on the porch or hanging on the corner.

As children of the 50s and 60s, we were taught the work ethic in spite of our environment. We were "hired" to

"clean the yard or to pull grass" in the garden to earn a trip to the corner store. My uncle, who also worked on the river, would often hire me to "make up his bed and later to baby sit with their kids" after they left the "pink house" as it was called in the 60s. By the 70s, I entered the formal world of work, teaching, the only credentialed career with which I had personal contact during my formative years.

During the decade of the 1980s, minorities' percentage of the labor force was held constant at 52.7% of the civilian labor force. In 1984-1985, the overall unemployment rate in New Orleans was 9% while for minorities it was 11.8%. But by 1986, minority unemployment shot to 15.5%, declining to 14% in 1988, with overall unemployment declining to 10%. By 1988 for African American teenagers in New Orleans, the unemployment rate increased by 27.5% from 28.3% to 36.5% (Robinson, 1989a, 1989b).

#### Trends in Distribution of Occupations 1983-1988

Throughout the metropolitan New Orleans area, the distribution of occupational categories by race and gender reflect disproportional representations of employment opportunities for African Americans. As indicated by Robinson (1989b):

1. White males were professional/technical/managerial (31%), craftsman/foreman (28%) and operations/blue collar (18%).
2. White females were employed primarily in clerical and kindred (38%), and professional/technical/managerial (29%).

3. Minority males worked in the operatives/blue collar occupations (40%), with service and craftsman foreman areas (17%).
4. Minority females were employed in service occupations (35%), more than twice the proportion of other race/gender groups, clerical and kindred (24%), and professional/technical/managerial (20%). (p. 201)

Thirty to 40 years later these statistics continue to indicate that of those African Americans employed, the opportunity for economic prosperity remains diminished to the same unskilled and domestic service oriented occupations as those I remember back in the decade of the 50s and 60s. In spite of the transformation of the governmental and political structure of the New Orleans community, African American leaders were incapable of significantly impacting the economic needs of the African American community. These statistics coupled with that of the city's population reflect that economic control does not rest with the majority African American constituency and leaders of the city's residents.

#### New Orleans - Job Training Partnership Act

The governmental solution to acquiring the skills to retain and keep a job in New Orleans as a route out of poverty and frustration, in a community with declining business and manufacturing, is the Job Training and Partnership Act Program (JTPA). Although the New Orleans tourist industry continues to flourish, its oil, gas and shipping have not provided adequate financial impact on the city's historically located problems of poverty, joblessness and hopelessness.

The federal government's efforts to alleviate chronic unemployment have resulted in the Manpower Development and Training Act (MDTA) of the 60s, the Comprehensive Employment and Training Act (CETA) of the 70s and the Private Industry Councils (PIC) of the 80s. Local New Orleans PIC Councils' plan, design and deliver the training programs subject to state and local approvals with an operating budget of \$6 million. The Office of Employment Training and Development (OETD) records show 2,600 enrollees with 2,200 successful trainees. Per trainee costs of \$6,757 exceed the national average by \$1,383 resulting in criticism that New Orleans has the only program in the state demonstrating an index of waste and inefficiency in program management, fiscal control and service delivery.

Despite the high unemployment rate of two and one-half times the overall state rate, New Orleans had under spent categories designed for unemployed adults and youth as well as summer youth employment. This under spending resulted in the "carryover" of approximately \$4 million from year to year (Washington, 1990).

Participants who successfully completed the program had few positive reactions. Complaints centered on poor counseling, inadequate assessment and job placement and "poor on the job training." Graduates of the program had not been placed in jobs as Washington (1990) revealed in his review of a November 19, 1989, investigation:

The local program needs to encourage a public perception that contracts are won on the basis of competent performance and merit and not on the basis of political ties and allegiance....has been plagued by sloppy management, mediocre to poor performance by contractors and infighting among officials who run the program...allegations of fraud and excessive profits among contractors and political patronage. (p. 150)

Washington (1990) concludes:

A major intended feature of the PIC public-private partnership is a local employment and training system, accountable to the public and designed and managed to produce results measured by acceptable performance standards. We believe the local program has failed on this criteria. The absence of a procedure for systematic reporting of results to the public is evidence of failure. As a matter of fact, civic groups have been rebuked in their efforts to obtain performance data. The program is managed by the mayor of our city who can only achieve the goals of employability for its African American citizens by restructuring the total operation. (p. 150)

With high unemployment and the lack of adequate and responsible provision of services by the African American leadership of the city to enhance the employability of its African American residents through available federal funds, the frustrations of the majority of the New Orleans residents increased. This frustration, anxiety, and hopelessness transfers to all institutions in the community, particularly the school. These frustrations have historically caused our residents to look to the schools for answers. These data reflect the conditions of our students' family incomes. Let us look at where they live.



### New Orleans Neighborhoods and Housing

My neighborhood consisted primarily of first generation, unskilled, working class African American home owners, housing the families of their multiple children. I grew up in a house with seven families, my mother's six siblings, spouses, and children. The household arrangements were fraught with issues of space control and conflicts among the families but yet, the household was reflective of an atmosphere of collective, loving, supportive struggle. We felt a sense of privilege because we did not have to live in the housing developments that were constructed less than three blocks away. I watched the construction of the famed "Desire Housing Project" in the late 50s and 60s. Our family conversations centered on the questions as to, "Why were so many black people being housed in an area bounded by railroad tracks on two sides, the canal and a dump, allowing for only two ways out of the area?" I spent many days in that housing project after two of my mother's sibling's families moved out of our home to take up residence there, on the sliding scale rents.

Our neighborhood was a nurturing, caring place where respect and concern for all were the hallmarks of the good life. Education was valued by all through celebrations of success in achievements. Today, this spirit of support and caring has diminished.

The City of New Orleans has approximately 67 varied neighborhood groups, aggregated into three categories

consisting of 27 groups with 70% or more African Americans; 18 neighborhoods of over 70% of white; and 22 racially mixed neighborhood groups. The predominate African American neighborhoods constitute 46% of the total population with 22% of white and 32% in mixed neighborhoods. The largest percentage of children under 28 reside in African American households, 34.4%; in contrast to whites at 18.1% and mixed being 27.5% (Neveu, 1990).

Among the female heads with children, African American neighborhoods are 24.8% and mixed 21.7%, with whites at 7.2%. Average household size is similar, African American 3.0; white 2.3; and mixed at 2.5. Income and poverty status varied significantly with whites at \$30,207, mixed at \$20,615 and African American at \$13,970. Similarly, households with annual incomes below the poverty levels vary with 41.3% of African American neighborhoods, 19.3% racially mixed and 12.4% white (Neveu, 1990).

Persons in poverty consist of 41.6% in African American, 22.9% in white and 18.0% mixed. Of the low to moderate income levels, 66.9% reside in African American, 32.2% in white and 40.9% in mixed neighborhoods. Of the jobless heads of households, 24% reside in African American neighborhoods, 11.5% in white and 14.5% in mixed neighborhoods (Dickhaus, 1986).

Neveu's (1990) review of "A Housing Plan for New Orleans" by Rochon and Associates defined the scope of the

New Orleans' housing problem to be associated with the deterioration of inner city neighborhoods as follows:

The housing problem in "New Orleans" may be summed up as an abundance of substandard and deplorable housing units that continue to deteriorate. They are generally located in the inner city and occupied by blacks who are poor. Compounding the problem is the fact that many of these substandard and deplorable housing units that are occupied are uninhabitable. The disposable income of these residents is totally consumed by essentials, leaving no funds to be spent on housing maintenance, upkeep and renovation.  
(p. 32)

The report observes that the problem and consequently the solution to the housing problem is related to solving poverty, unemployment and improving educational opportunities. The report concludes that the financial resources necessary to solve the housing problem far exceed The Housing Authority of New Orleans' (HANO) estimates. HANO projects that \$239,595,486, a quarter of a billion dollars, is required to modernize the public housing units. It ascertains that the average per unit costs of renovation exceed the per unit construction costs by more than seven thousand dollars per unit. The Housing Authority reports reviewed by Neveu (1990) surmise that:

The critical problem of the HANO is that 9,300 or two thirds of all of the apartments are between 25 and 40 years old and are suffering from massive natural deterioration, and tenant abuse. (Average age - 30 Years) Total apartments of 13,958 have a "documented" population of more than 55,000 tenants. However, the "unofficial" population, including temporary "live-ins," etc., has been rumored to exceed 75,000. The average apartment is 2 bedrooms housing 4 tenants.  
(p. 32)

Although the decade of the 90s began with housing principles designed to increase low income home ownership

and encourage neighborhood revitalization and stabilization through housing cooperatives, little has been done to dispel the environmental and social problems associated with public housing. Neveu (1990) further quotes from the National Coalition of Housing Cooperatives by stating:

The quality of life in most public housing fosters an attitude of little control over improving the community environment, as well as reinforcing a concept of low self esteem on the part of its residents, completing the cycle of dependency and despair. (p. 38)

Including public housing, there are approximately 21,000 subsidized housing units. Almost 70% of African American households in New Orleans are renters with over 40% of them living in poverty. Home ownership for most African American renters in New Orleans is an impossible dream unless issues of race, economics, and education change drastically (Neveu, 1990). The students attending the New Orleans Public Schools live with this overarching attitude of hopelessness, dependency, and despair. Their physical surroundings reinforce these concepts and lead to health conditions that are equally as dismal.

### Health Issues and the New Orleans African American Community

I was a regular visitor and patient of Charity Hospital in New Orleans. Aside from late night hour trips in taxi cabs with severe pains in my abdomen diagnosed as acute appendicitis, I regularly attended the "clinic" for

ongoing eye infections, beginning with an outpatient surgery on a benign cyst near the eye in 1959 to experimental treatments for sties on the eye and vision problems. I often suffered in silence because I hated to go to Charity's emergency room, the primary mode of service.

As I reflect, the atmosphere reeked of peculiar odors, broken wheelchairs, and crowded waiting areas, characterized by "for colored only" reception areas, rest rooms and water fountains. Any visit in the day required loss of a full day of school or any night visit usually never ended until near daybreak. After long waits, the white doctors, in green garb, poked for the cause of the discomfort, usually intensifying the pains, requiring even a longer stay for observation and prescription. Among these trips, rarely was my mother called anything but "mamma," and I was referred to generally by a chart number reinforcing the dehumanization of treatment.

The general scene was one of too many poor people, white male student doctors, white male policemen, and white female nurses and student nurses. Charity was once touted as one of the greatest teaching hospitals in the south. However, into the decade of the 80s it is less well renowned due to the loss of financial support in the Department of Health and Human Resources.

I had visited Charity's surgical recuperation wards often in my formative years, through my mother's heart

attacks, abdominal surgeries and emotional trauma. It was always difficult to talk to the doctor to find out the prognosis, because in the clinic, a series of doctors is assigned to provide post operative care with minimal consistency in follow through. Summers were hot and service was basic.

The Louisiana Health Profile (1989) shows that death rates for residents of New Orleans are currently higher than United States death rates. African American male death rates are 25% higher than white males, 50% higher than non-white females and 75% higher than white females. Cardiovascular disease and stroke are the leading causes of death, chronic disability, and economic loss in the United States, for African American men and women. The leading medical, treatable risk factors for heart disease are hypertension, blood cholesterol, cigarette smoking, diabetes and obesity which require comprehensive health services. Socioeconomic factors of African Americans in New Orleans limit basic medical care access to essential services of emergency rooms and clinics as opposed to comprehensive care, inclusive of complex technological advances. For 66% of the New Orleans African American population, the primary option for families without cash and/or health insurance is the public "Charity Hospital" with limited, overworked staff, antiquated equipment and facilities and long lines waiting for dehumanized, hurried services.

The profile reveals the second key health area as high cancer incidence and mortality at a rate of 400 in African Americans in New Orleans to 300 whites. Related social causes such as tobacco, alcohol, dietary habits, occupational and low socioeconomic status are correlated to lower survival rates. Emerging theories suggest that resource allocations for health care, education, quantity and quality of care, early detection, treatment, rehabilitation, and appropriate recuperative environments affect outcome and survival rates (Robinson & Jackson, 1990).

Other health areas that impact mortality statistics of African Americans in New Orleans include chemical dependency, diabetes, homicides, suicides and unintentional injuries and finally infant mortality rates at seventh in the United States. African Americans who live in poverty have limited access to comprehensive health systems, lack appropriate nutrition and live in conditions not conducive to the maintenance of proper health.

Homicide and unintentional injuries were found to be a major contributor to excess deaths among African Americans at a rate of 35%, for a lifetime chance of becoming a homicide victim at a rate of 1 in every 21 persons. Ninety-four percent of African American victims were slain by African American assailants.

Robinson and Jackson (1990) conclude that:

The health status of a population group cannot be viewed in a one dimensional framework, rather it has

to be viewed in the continuum within which it exists. The long term validity of the African American population in "New Orleans" is highly dependent on access to basic health care, more personal and persistent education and treatment and equal access to specialists and state of the art technology. (p. 139)

These data repeatedly evidence that the interdependence of the community support services must be focused through collective dialogue on these social issues among the institutions that service the African American community. Educational processes must serve as a foundation for this collaboration.

#### Drugs and the New Orleans Community

My father was alcoholic and died at age 49; his father was alcoholic. In my family of seven families, my uncle was also alcoholic. They were often unemployed or underemployed. My father attended college, had skills as an accountant and often did income tax returns for people in the community. He maintained the books for small businesses owned by African Americans in the neighborhood, particularly barrooms and one trucking firm. Lack of self-discipline and poor decision making resulted in proprietors receiving their salary payments back in barroom patronage. Hence, the cycle of poverty and hopelessness continued. I remember an intelligent avid reader, a gentle man who quietly abused his physical body and drank away his responsibility and consciousness of a wife and four children, with little regard for parents who sacrificed their lives for his formal college education. Alcohol was the predominant affordable drug of choice into the 80s



whereas the 90s issued in crack cocaine. Bouie (1990) in review of President Bush's 1989 National Drug Control Strategy, rejects the seven intervention areas receiving national priority stating that:

These priorities address symptoms of the problem which ignore the true culprits of the national and local drug epidemic....The real causes of drug abuse are racism, poverty, unemployment, low self-esteem and other psycho-social manifestations. The focus of intervention should not be on drugs (chemicals) but social and economic ills which initiate and perpetuate an individual's need (physically/psychologically) to use drugs. (p. 92)

Based on data collected through the New Orleans Aids Outreach Demonstration Project (1989) of intravenous drug users, 94.1% are African American and 88.4% male. Thirty-nine percent were employed at some time within a six month period. Twenty-nine percent reported a job as their primary source of income during the previous six months with 25% classifying their major source of income as "other," with only 6.1% admitting that their income was derived from illegal activities. Thirty-one percent had received vocational training with 24.5% maintaining a residence of their own.

The Department of Health and Human Resources' office reported that 75% of clients serviced by the office of Prevention and Recovery from Alcohol and Drugs listed cocaine as the primary drug of use. The data show that 100% of those in treatment are unemployed and 69.2 had less than a high school education.

Interviews (Bouie, 1989) with drug dealers, users, and addicts/counselors revealed the following factors precipitating drug violence and murder within the New Orleans drug culture, and the language by which they are defined:

"Jacking or Jack" means taking drugs and/or money from a dealer or one of his sales people, referred to as "Jack."

"Bunking or to Bunk" signifies the act of selling a substance other than the desired drug to a customer...powdered milk, sugar, flour...cocaine looking substances.

"Turf Battles" means a competition between rival street dealers for a particular area.

"Marks" signify the victims who are not part of the drug culture...victims of armed robbers, burglaries, crossfires...where the victim is injured or killed. (p. 103)

Violence in these situations is retaliatory in response to the frequency of the offense and the recovery of one's lost goods in drugs and/or money.

#### Youth and Drugs

African American youth are being confronted by existing problems of teen pregnancy and parenting, lack of positive role models, and economic opportunities, compounded by the availability of drugs, creating an ideal environment for reproducing drug dependency. Gagliano (1989) of the New Orleans coroner's office states, "Ninety percent of teenage killings are drug related. If they weren't selling drugs, buying or carrying them, we found

drugs in their body. Seventy percent of these murders were African American youth" (p. 106).

The New Orleans Police Department's Juvenile Division reports a 56% arrest rate among juveniles between 1988 and 1989. An analysis of juvenile drug charges (possession and distribution) for the two years showed an increase from 160 in 1983 to 480 in 1989, a 200% increase. Although crack cocaine is found in all segments of the youth drug culture, 90% of the possession and 100% of the distribution cases were African American youth (Bouie, 1990).

The economic opportunities are lucrative for male and female youth who earn between \$50 to \$100 per day in their role as "drug runners" (Bouie, 1989). Youth workers are cost effective as drug culture employees, due to reduced criminal justice consequences such as "no bond parental release." Jobs are described by Bouie (1990) as: "Stockman - holding the drugs, \$50; Look-out - the police watch, \$50; Security - armed youth to protect the dealer's drugs and salesmen, \$100; and Salesman - the distribution for a street drug, 25% of sale item" (p. 109). Data on the total number of youth involved are unavailable and fluctuates with need and demand to service an area.

In New Orleans, young and poor African Americans dependent on drugs have almost no resources to combat dependence. The lack of city social services disallows comprehensive treatment required to meet the myriad of needs. Four heroin service providers exist in externally

funded community centers. However, cocaine treatment predominantly a medical model instead of a psycho-social model, fails to provide skills critical to reentry into a drug infested community. Medicaid recipients receive 60 days of health care treatment per year. In-patient medical model treatment is 30 days costing a minimum of \$500 per day, consisting of limited individual and group therapy with few provisions for after care considering the insidious factors which initiated their original dependence (Bouie, 1990).

Political, economic, business, and educational leaders must respond to the African American community using a more proactive approach to develop employment strategies, decent housing, strengthened educational experiences, and other institutional support to assist the oppressed and the disenfranchised poor (Bouie, 1990). If education is not relevant and meaningful to students living in these social and economic circumstances, the options for urban students remain limited to that of oppressed conditions. This value for education that does not merit successful economic gain cannot compare to the economics of the streets which become alternative causes of illegal activity.

#### Crime in New Orleans in 1989

Sirens in our neighborhood were prevalent and were always signs of fear from either fire engines or police confrontations among family members, which erupted whenever there was a large group gathering. My grandfather would

try to mediate in our neighborhood to keep neighbors out of jail or from being brutalized by excessive, usually racially motivated abuse from police. There were only about five to ten African American policemen then, who were assigned to the fifth district and noted for their even more extreme tactics in arrests.

Our community was known as the "mighty nine where you don't mind dying." The dividing line between the black and white housing areas was the Desire Projects and the black commercial area; "Club Desire," "the Delta Super Market," "the Delta Show," "the well baby clinic," "the drug store," and "the fire station." The bus stop for the end of the Desire bus line was even on Desire Street, one block from my house. Desire was considered the heart of the ninth ward and the heart of the crime district once the Desire housing development was built, well into the 60s. Police were noted for stopping, frisking, arresting and brutalizing in our neighborhood, as if we didn't deserve anything better.

By 1968, Desire had become the home of the Black Panthers and Huey Newton, who had become objects of the wrath of the New Orleans Police Department. Twenty-three years later, compounded by years of historic social disadvantage and lack of opportunity, even higher levels of black on black crime prevail. By 1989, with the introduction of crack cocaine and drugs into the African American neighborhoods, high levels of crime have

proliferated. While murder rates and property crime rates increased, reported other violent crime rates decreased.

The superintendent of police (Woodfork, 1989) explained that the release of offenders due to space inadequacies and limitations; burglaries, robberies and juvenile car theft rates were increasing. African American male homicide victims between 16 and 30 increased to a 74% rate, occurring in domestic disputes and drug trafficking, in poor neighborhoods. More than 70% of the local prisoners arrested for nondrug related crimes tested positively for drugs at the time of their arrest. Drugs were involved in 70% of the reported murders in New Orleans (McCarthy et al., 1990).

McCarthy et al. (1990) concur with the suggestions from a local sociologist that crime in New Orleans is skewed toward the lower economic status of African American neighborhoods with homicides resulting from three interrelated trends in the poor black community (a) the introduction of crack cocaine in 1988 to explode in 1989, (b) the choice of violence to resolve interpersonal disputes, and (c) the proliferation of firearms. The manifestations are handled through the financially underfunded judicial system.

#### **The Judicial System and the New Orleans Community**

In 1968, one Saturday morning our high school choir was attending a music rally. My close friend did not meet the bus, surprisingly. Upon our return, I discovered that

he was taken to central lockup, accused of robbing the corner store which was being picketed by the neighborhood. That was my personal introduction to the criminal justice system. After being detained for two weeks, I visited "Parish Prison" with all of the other poor, African American people standing in line waiting to be searched. The deplorable, crowded, unsanitary conditions of the prison were beyond my imagination for human beings. These conditions have worsened within the last twenty-five years.

The New Orleans criminal and juvenile courts and prison systems also suffer the pains of inadequate funding. The debate over state versus local funding, negatively impact the African American community in that African Americans are disproportionately represented in the judicial operations. As reported by the press of the state prison, an African American in the United States is six times more likely than a white to go to prison. In 1983, the rate of imprisonment was 713 per 100,000 African Americans as compared to 114 per 100,000 for whites. As of 1989, 69.4% of the state's 14,563 prisoners were African American. The United States African American imprisonment rate is the highest in the world, even higher than South African (McCarthy et al., 1990). Hence, the funding of the judicial process is critical to African Americans.

New Orleans Parish Prison, the House of Detention and the Community Corrections Court are under federal court orders to reduce their prison populations to designated

population totals. The state prison has the tenth largest number of prisoners in the country and ranks second in per capita imprisonment. Affecting the local system's overcrowded conditions, as of 1989, prison populations increased to 4,000 compared to 3,000 in 1988. Reports revealed that of 2,500 released prisoners between 1988 and 1989, 44% of them had been rearrested. Prisoners released had violations of child molestation, weapons, rape and burglary. Short term arrests of a few days were made for crimes such as theft, drug sales, assault, simple battery, DWI, and drug possession. A typology of arrests and detention violations was created to accommodate the space crisis (McCarthy et al., 1990).

In 1989, the ACLU litigated that the prisons and jails provided inadequate sanitation, no privacy by gender, no safety procedures, inadequate medical services, unsanitary food, insufficient opportunities for exercise or for participation in educational, vocational or religious programs, inadequate access to the law library or legal assistance, and an atmosphere of uncontrolled violence (McCarthy et al., 1990).

These data suggests that the value and quality of African American life in New Orleans has not merited appropriate levels of funding. It is evident that the anger, frustration, and hopelessness experienced by African Americans in New Orleans is directly related to historical



disproportionate appropriations to the needs of the African American community.

### Juvenile System

In practice, as speculated by staff of the New Orleans Juvenile Court, 99.9% of the juveniles appearing before the court are African American and poor with the majority being male. Offenses include murder, attempted murder, armed robbery, aggravated assault, drug distribution and possession of stolen goods.

The interim Youth Study Center houses 159 male juveniles with 158 African Americans and one white, who eventually move to the Louisiana Training Institute (LTI). Correlated with adults' data, the arrests are significantly higher in the African American community. Other than armed robbery of white victims, the race of the victims and the perpetrators are usually the same, African American (McCarthy et al., 1990).

In 1989, the Urban League of New Orleans initiated an action agenda to address the escalation of juvenile crime and drug abuse. The goal is to redirect governmental services from remedial to delinquency prevention in areas of recreation systems and youth diagnostic and treatment services. A property tax measure to raise one million dollars was passed to increase the staffing of the New Orleans Recreation Department to redirect children into constructive and enriching activities that promote values

and self-esteem through sports and cultural activities in the neighborhood.

Considering the historical neglect of the judicial system and its effect on the African American community, rehabilitation has not been the primary concern of the courts. Hence a greater percentage of the African American community is being determined to social, physical, and emotional destruction.

These statistics on juvenile crime, drugs, housing, health care, and economic disparity demonstrate the need for critical education for the students and families in the New Orleans community. This education that is critical must reflect the social, economic, and political context of the community as represented by the lived conditions of its oppressed residents. The transformation in leadership of the New Orleans Public Schools is viewed as a positive step to that reality. However, education that becomes emancipatory requires that major stakeholders of education also critically analyze and confront issues of race, class, and gender oppression as historically manifested in the policies, practices, and relationships of schools and the community.

#### Education in the New Orleans Community

Although New Orleans elected its first African American mayor in 1977, and the population of African Americans grew to become over 55% with the public schools serving an 87% African American population, the first

African American superintendent was appointed in 1985. As of January, 1989, as a result of court ordered reapportionment of the board, the seven member school board's structure changed to five district and two at-large seats with a racial constitution of four African Americans, three district seats, and one at-large, and three whites, two district seats and one at-large.

The board members campaigned on platforms that the district configurations would provide for greater board member accessibility to the community. Board members convene town hall meetings in each district and provide for community delegations to present issues during their cablecast biweekly board meetings.

Historically, the avenues for board input had not been readily accessed by the African American community. However, their social and economic concerns, as discussed, served as the catalyst to seek out the Board and the educational process as a deterrent to the continued genocide of the African American community in New Orleans.

After nearly 150 years of predominantly white male administrators, the leadership of the New Orleans Public Schools was transformed to an African American majority beginning in 1985. The position of the associate superintendent of the Division of Educational Programs changed in the fall of 1988 to that of an African American female. Given this "new" leadership, the community stakeholders campaigned to demand that state mandates for

African American studies be implemented although funding allocations were not appropriated.

Within this five year period of African American leadership, as the conditions of the city deteriorated, the spotlight was focused on education. Test scores and the accountability of schools in fiscal, as well as educational outcome terms, were targeted from business, parents, the church, the judicial system, and other New Orleans institutions, amidst average budget cuts of \$8-13 million per year. The outcries of the city centered on the need for a strong educational system to attract business relocations to New Orleans. Their objective was for the New Orleans Public Schools to provide an educated populace to demonstrate improvements in the quality of life of the community. I will discuss further in the following chapter the educational system of the New Orleans Public Schools from the multiple voices of its constituencies.

### Conclusions and Analysis

This chapter has presented a review of the demographic data, political, economic and social trends, including education, health, housing, employment, and the judicial processes of the African American community in New Orleans. As a result of these data, the African American Community has become increasingly frustrated with these manifestations of historical race, class, and gender oppression. Currently, each institution, the government, the school, the family, and business, is separately

defining directions with minimal comprehensive, collective action. How do we form collectives to bring about comprehensive reform? As indicated by each of the issues presented, the foundational prescription for change rests in the education of the children in the community as a deterrent to the continued cycle of poverty, death, crime, and underachievement.

This chapter presented the context for the educational change process initiated in the New Orleans Public Schools to be described in chapters 5 through 8. Understanding this context will assist in understanding the urgent and contradictory tactics employed by the community, Board, and administration as reform strategies were developed. African/African American studies was the answer from the community's perspective to solve all of these social ills. Conceived amidst agitation, antagonism, and frustration among systems of hegemonic oppression, education from multicultural perspectives has become the vehicle for that liberation.

Aside from the statistical analysis view of the institutions in the New Orleans community, I presented scenes of my life's experiences as a poor, urban African American child in the New Orleans Public Schools. Life in African American New Orleans thirty-eight years ago has only become more oppressed and diverse in the 1990s in spite of the technologically sophisticated society in which we live. Unemployment, crime, drugs, health care, and

housing are even more depressed and dehumanizing than that of my childhood. As a result of my lived experiences in the New Orleans community, my investment in facilitating education that is emancipatory, drives my personal and professional goals toward educational reform for equity in society. The role of associate superintendent provides a vehicle to achieve that goal while studying the effects of that process.

To address these social issues in the 1990s, education must become relevant, meaningful, and reflective of the societal needs and conditions of the students and their families. This can only occur when collectives are formed among all institutions, and education truly becomes liberating and emancipatory. As these collectives strengthen with students and teachers acquiring the knowledge and skills to act on these social issues, they will become empowered to resist the current cycle of poverty and hopelessness (Ogbu, 1978).

In chapters 5 through 8, I will describe the comprehensive process undertaken to develop education from multicultural perspectives that will serve as a foundation for critical action on these social, political, and economic issues. The rage and frustrations of the community serve as the catalyst to stimulate the momentum for educational reform in the New Orleans community reflective of education from multicultural perspectives.

## Chapter 5

### The Birth of a Comprehensive Process

My role as associate superintendent of educational programs locates me directly, naturalistically into the field of educational reform in the New Orleans Public Schools. My field of work is my field of study, hence to enter the field is to describe my daily life in educational change processes. I am a part of the social world under study in this research project. It has become impossible for me to eliminate my presence in the field work of the case study because I am a participant in the construction of this change process. The voices of key informants, the instructional specialists, further verify the data under study. My voice as narrator in this case study provides historical data which relates to the event under study and further contextualizes that event from the experiences of an educational practitioner. I will speak, however, in analysis of that role as I tell the story of the New Orleans Public Schools' process that magnifies the relational and contradictory struggles in educational reform from multiple cultural perspectives.

Chapters 5 through 8 present the story of the New Orleans Public School district's engagement in an educational reform process in practice. I will present in section one of this chapter 5, the participants involved in the struggle over the systemic creation and development of

education from multicultural perspectives. I will describe these participants as they are revealed throughout the case study, including the key members of the community who represented themselves as the voices of the oppressed, which public education serves. I will then present relevant characteristics of the administration and the board, focusing on their roles in this process. I will introduce the members of the instructional support staff as voices for the content and pedagogy of teachers with whom they interact. These staff serve as key informants to verify and substantiate my voice in the study. With this process being one of a comprehensive approach to educational change from multicultural perspectives, I will introduce the other administrators who support direct educational services in the school district.

I reflectively view this process in four stages which span one and one-half years, from August, 1989, through April, 1991. In the second section of this chapter, I will describe Stage 1 of the development of the districtwide process, in practice, from August, 1989, through to April, 1990. Stage 1, "The Gestation Period," includes the struggles and tensions over the curriculum among the stakeholders. This period relates the initial events of the process including the setting and circumstances of the Afrocentric curriculum issue. Relevant questions include:

1. Why is the curriculum change necessary? Who controls the curriculum?



2. What should be included in the curriculum?
3. What is the curriculum?
4. Is school knowledge Afrocentric or Multicultural or both?

This planning stage consisted of the struggles in assessment, research, conceptualization and negotiation among all educational stakeholders. These struggles and tensions represent the public stage of the process.

Chapter 6, Stage 2 of the process, from May, 1990, to August, 1990, "Building Collaboratives Among the Stakeholders," includes the internal, more private struggles among the schools with teachers, community, and instructional support staff. In this stage, contradictions, distortions, and myths in the more personal and private social constructions of education were challenged; acknowledging issues of race, class, and gender oppression. These private struggles were magnified by the acknowledgment of the discovery and revelations of learned myths and distortions in educational content and pedagogical practices. This stage will describe the process of writing instructional modules, the staff development sessions, and staff and teacher reactions to these sessions.

Relevant questions include:

1. How do we define the curriculum from multicultural perspectives concentrating first on the populace of African American children being served?

2. How will teachers and instructional staff learn the "truth" as defined by the community in order that they teach the "truth"?

3. What were the reactions of teachers and staff to this learning process?

4. How did the community participate in this stage of development?

Chapter 7, Stage 3 of the study, from September, 1990, to December, 1990, "Confronting Resistance as Individuals and Collectives," includes the voices of the instructional specialists as they viewed reflectively the developmental period. I will present the observations by instructional specialists of school site implementation in the classrooms of targeted teachers in the model schools. These teachers were selected from the seven core content areas of language arts, math, science, social studies, music, the arts, and interdisciplinary approaches in kindergarten and fifth grades. This stage also includes the districtwide reassessment, redefinition and the planning for future implementation, considering the views of administrators, staff, and community. The voices of the instructional staff and teachers dominate this stage in concert with varied voices and opinions of an expanded cadre of community representatives.

Relevant questions in this stage include:

1. How do teachers transform classrooms from passivity to interactivity?

2. How do teachers include social relevance in a curriculum historically constructed Eurocentrically?

3. How is power redistributed such that classrooms operate under principles of freedom, democracy and social responsibility?

4. How do teachers use critical analysis in relation to students' lived experiences?

Finally, chapter 8, Stage 4 of the process, from January, 1991, through April, 1991, "Transformations in Action," continues with the results of classroom observations, dialogue sessions, and developmental activities. I will present the transformations in actions of the community, board, and staff as collaboration strengthened throughout the process. I will conclude each stage and chapter with a synthesis of the recurring themes triangulated throughout the four stages of the process.

In chapter 9, I will present the overview of the recurring themes of this study which give meaning to educational change from multicultural perspectives, cognizant of the collective strengths of the board, community at large, administration, and teachers. To create education that is relevant and emancipatory for African American students relies on a collective definition, constructed through collective struggles, and tensions among all stakeholders in the systemic educational reform process. These educational reform recommendations, whether named multicultural, Afrocentric or antiracist,

must confront in process, issues of race, class, and gender oppression in lived experiences, recognizing their contradictory and nonsynchronous nature.

### Overview of the Stakeholders

In my history as a teacher and educational administrator in the New Orleans Public Schools, the issues that generally receive public attention at board meetings were those that dealt with finances, or the lack thereof; facilities, school locations, school configurations or structures, parent or community complaints, child nutrition, union negotiations, benefits and salaries or contracts for vendors. The primary curriculum and instruction issues that generally attracted the attention of board members centered on graduation requirements, school accreditations, credentials, and the sorting and selection of students via statistics from test scores, attendance, grades, suspensions or expulsions, and dropouts. If there were a trend that would be politically advantageous, then it was discussed by the Board with fervor; for example, magnet schools, school-business partnerships in education, "Dollars for A Scholar," the "Black Male Study," the "One-Church One-School Program," "Year-Round Schools," or school uniforms.

This board had not been confronted with issues of the epistemological content and pedagogy of education of students, other than in the case of early childhood education. The issue of early childhood only emerged, at

the urgings of a former interim board member, stimulated by a report of the Center for Economic Development and the needs of the business community. Early childhood education became a budget priority to ensure that all "children in need" at age four received developmentally appropriate pre-school education. In each of these circumstances, the Board generally dealt with these educational issues within two basic parameters. How does this impact the dwindling budget? How does this impact our political careers?

When educational programs' updates and presentations were made demonstrating student competence, it was generally in music at holidays, in the arts, or in honoring successful athletic competitions. During oral, visual, or written curriculum updates reflecting instructional implications, minimal attention was paid to the presentation by members of the board. These behaviors were obviously displayed to the community via televised cablecasts of biweekly board meetings. Through the strategies of a small group of community activists, the attention of board members became focused on their interests in curriculum reform.

Reminiscent of the racial protests of the 60s, a delegation of community activists demanded attention from the Board on the insensitivity of the existing New Orleans Public Schools' curriculum to the inclusion of the history of Africans and African Americans. They demanded that an "Afrocentric" curriculum should replace the existing

Eurocentric curriculum. This issue became the centerpiece of instructional change in the New Orleans Public Schools from August, 1989, to the present and is the subject of this case study.

### The Community Stakeholders

Who is the cochaphony of community voices actively proclaiming change of education in the New Orleans Public Schools? This newly formed group of board attendees consisting of between 10 and 15 varying faces from occasion to occasion, was prompted to "call and response" by four self-appointed, community activists who moved from the microphone of the city council to that of the school board. The speakers included primarily four from this group.

Lola is an unemployed neighborhood volunteer of 55 years of age, who gives the appearance of an African American prophet with his slender, agile frame and neck length gray beard. He conducts a free summer camp of cultural activities and nonathletic games for children in Gert Town, a poor African American neighborhood in the uptown section of New Orleans. He characterizes himself as a verbose, but wise, street poet who has done it all from poverty and incarceration to a million dollar entrepreneurial airport "nut sales operation," and back to poverty.

Batu is a recently employed African American restaurant chef of 39 years of age, generally clad in African garb,

who talks incessantly and retaliates spontaneously on any board issue. He is short in stature and perceived as the power broker, vociferously attacking board budget and contract concerns. A former student of the New Orleans Public Schools and an alleged convicted drug felon, he acquired a communications degree, but was unemployed during these encounters.

Caga is an African American insurance broker of 51 years of age, who has a history of board and community involvement, including an interest in participation in the minority set-aside program. He ran for the school board and lost, after which he publicly supported our longest tenured white board member. Being the loudest, and tallest, of the group, he initiated the demonstration for African/African American studies and the change of student designation from "black to African American." His concern centers on the economics of the New Orleans Community as linked to the students' historical knowledge of their African heritage.

Masu is a tall, slender African American garbed spokesperson of 40 years of age, who articulates the conclusive position of the group in hard-hitting, threatening tones. A former teacher with the New Orleans Public Schools, he is usually in the spotlight of the television cameras on any social issue in the community; health, housing, crime, unemployment, abortion rights, and education.

Other voices of the community group generally sound the refrain of these four community activists.

The Board Members

Three of the board members have five or more years of board experience with four having nine months experience prior to the onset of this study.

Dr. Bej is a politically active African American day care proprietor of 49 years of age. A former urban schools educator, she was characterized by unpredictable and inexperienced decision making in board roles and rules. She assumed the recent presidency of the Board.

Dr. Car is an African American pediatrician of 48 years of age, and a more recent resident of New Orleans. Characterized by inexperience in board roles and indecisive actions, his reactions were often uncomplimentary to the administration. He was president of the Board for one year of this process.

Mrs. Gig is an African American former New Orleans Public Schools student and educator of 49 years of age. She is reputed to reason, negotiate, and attempt to work for inclusion of all entities in board business for the last eight years. She attempts to maintain the role of policy maker generally in support of the administration's recommendations after careful scrutiny.

Dr. Mac was president of the Board at the onset of this issue. He is an African American surgeon of 49 years of age, on board for five years. He is noted for his



emotionally charged reactions to community issues and his local African American newspaper. The son of a long line of New Orleans Public Schools teachers and administrators, he scrutinizes budgets and finances in an attempt to maintain solvency.

Mrs. Vad is a local white, part-time real estate broker of 35 years of age, who represents the conservative interests of the city. She is inexperienced in board roles and rules and appears naive on educational issues unless related to her interests in streamlining administration and providing a voice for schools.

Mr. Pas is a local white attorney of 35 years of age, inexperienced in education and reasons through issues but remains supportive of the business community. He aspires to other political offices and considers educational issues from a political perspective.

Mr. Woo is a conservative white board member of 50 years of age with fifteen years tenure, who acts on behalf of the white constituency. However, he is applauded by African Americans due to his reputation as the "conscience" or the "watchdog" of the Board. He exposes to the press alleged board wrongdoings and is frequently quoted in the news.

#### The Administrative Staff

Dr. E. W. is characterized as gregarious, interactive, and nonconfrontational. He is the first African American superintendent, beginning in 1985. An ex-seminarian of 60

years of age, with 33 years in the New Orleans Public Schools and a former teacher, principal, and assistant superintendent, he attempts to collaborate with all entities in group decision making efforts.

Dr. M. P. was the deputy superintendent. He is an African American of 56 years of age who has worked 32 years in the New Orleans Public Schools as a teacher, counselor, principal, and assistant superintendent. He problem solves and decisively confronts issues. He retired after one year of the process.

Area associate superintendents include three males, two African Americans of 49 and 58 years of age from other cities, and one white aged 50, resident of New Orleans. Their function is to supervise clusters of 42 schools' operations and report to the deputy superintendent.

The associate superintendent of educational programs is an African American female age 43 who was a former student, teacher, and central office administrator. I am the author of this research. I work to support other superintendents and administrators in educational issues. I also report to the deputy superintendent.

The director of curriculum and instruction is a white female of 58 years of age, who reports to the associate superintendent of educational programs. She has worked in the New Orleans Public Schools for 22 years, as a teacher and central office administrator. She supervises all of the instructional support staff (13 instructional

specialists) including four whites and nine African Americans, of which four are males. These staff function as a resource to support and assist with school operations.

Principals included from the 10 model schools consist of three white females, two white males, three African American females, and two African American males.

This represents the cast of persons who struggled for curriculum that is representative of all children and is relevant to their history, needs, and interests. The majority of this cast struggled to ensure that students are taught to resist victimization by the dominant ideology. Their struggle was for students to learn to critically analyze their lived conditions through education for liberation from hegemonically oppressive environments. However, the roles that each of these persons plays in the quest for educational equity is relational yet simultaneously contradictory in the struggle for educational reform from multicultural perspectives.

**Stage 1 - Gestation Period - The Birth of a Comprehensive Process - August, 1989 - April, 1990**

In August of 1989, in preparation for the annual opening of school inservice sessions, the directors in educational programs met to finalize objectives for the 1989-90 school year consistent with the district strategic planning process. In discussion among the unit directors in Curriculum and Instruction, Chapter I, Special Education, Student Support Services, Media, Technology and

Staff Development, and Athletics, Health and Physical Education, we defined ten educational targets aimed at improving the educational support services provided to schools and school site staff. Among these ten targets was that of enhancing self-esteem and cultural competency. The intent was that students would demonstrate self-confidence through knowledge of their historical participation as African people with that of other cultures in America (see Appendix K).

After lengthy discussions in response to the drug and crime problems that exist in New Orleans, collaborative activities were planned among the multiple program units in the division of educational programs. Including the community, parents, students, and the schools, these activities were designed to provide constructive extended learning opportunities in which students could channel free, after school time.

As we presented the ideas related to cultural competency to principals at the August, 1989, opening of school inservice, one of the principals requested that we infuse African/African American content in the curriculum. Jojo, the social studies specialist, responded that he only had a draft of the state curriculum guide, but once it was further developed, published, and distributed, he would begin to do more with the African/African American curriculum.

It was clear that the principal was not satisfied with the response. She then requested that the district develop its own curriculum.

Jojo responded, "We can't do that without waiting for the state to give us authorization. Once the state gives us the curriculum guide, then we are authorized to proceed" (see Appendix D, No. 1). This response was characteristic of the passive, hierarchical approaches of this specialist to curriculum development initiatives. I intervened to support the principal in her view. I agreed that we should be doing more to actively include the content of African/African American heritage throughout the curriculum. Simultaneously, I highlighted our goals for future curriculum development and implementation. Little did I realize that this scenario would set the stage for most of the 1989-90 school year continuing on into the 1990-91 school year, and I anticipate thereafter.

The principal who had spoken had been the pioneer African American deputy superintendent of this school district from 1982-1985, during the previous "white" administration. Being African American and female, she attests to her exclusion from the powerful and significant decisions that impacted the district, although she attempted to raise issues of curriculum and resource equity, with minimal administrative and board support. She was not as successful in accomplishing systemic change, but she did create a foundation on which dialogue on issues of

equity of access could be explored. Her initiatives on equity included: (a) consistency of course content; (b) graduation requirements; (c) textbooks; (d) resource allocations for classrooms; and (e) pedagogical approaches acknowledging the disproportionate race, class, and gender compositions of our schools.

Unfortunately the ideology of the report of A Nation at Risk (National Commission on Excellence in Education, 1983) prevailed, to create even greater contradictions in the struggles to challenge inequality. The initiatives set forth by the deputy superintendent of the previous administration were negatively impacted by her other recommendation to increase graduation requirements for students, resulting in an even greater number of New Orleans Public Schools' student failures.

The curriculum had been historically administered hierarchically, primarily by white male supervisors in a school district desegregated as of 1959. Prior to then, students attended a dual, segregated school district. In spite of desegregation, the district remained segregated by race and class as approximately 40% of the city's students left for private-parochial education. Hence, my appointment in May, 1989, as Associate Superintendent for Educational Programs was the appointment of the first African American woman to that position in the history of the district and of the state.

Consequently community groups began to call me regarding the infusion of African/African American history into the curriculum. I had realized that as of 1987, the state had mandated that in the U.S. History course there were to be units taught on the African/African American, Hispanic, Asian, and Native American with the inclusion of women studies. In the New Orleans Public Schools, this course is taught at the 10th and 11th grade levels. I also realized that the instructional specialist for the social studies, Jojo, an African American male, had participated with the State Department of Education in the development of that curriculum. As a result, I felt confident, naively stated, in being able to discuss with the community members that we were participating in courses which infused African/African American content in the curriculum.

Caga, the community activist, contacted me to arrange a meeting to discuss progress on the State Department of Education mandate. I sent Jojo, our politically active instructional specialist, who also served on a local bank board, to the meeting. Caga regularly participated in City Council meetings to voice strong opposition to most issues that impacted the economic oppression of African American residents.

Jojo met Caga to explain and to provide a draft copy of the State Curriculum Guide. Caga expressed dissatisfaction with the contents of the guide, indicating that the range of content marginally represented African

Americans and distorted the images of Africans. He expressed concern for the lack of textbook supplements to the existing basal textbooks. Jojo further explained, "If I had not been part of the state committee, there would have been even less included in the state curriculum" (see Appendix D, No. 2).

Usually state curriculum development committees are largely composed of white state department staff persons and representatives of smaller, more rural Louisiana school districts. To ensure the inclusion of urban school district perspectives, the district generally has to actively seek out positions for inclusion on state curriculum guide development committees. As a consequence of the authorship of the legislation being that of New Orleans, and Jojo being the only African American on the committee, his recommendations were weighted heavily. This contestation created more anxiety between Jojo and Caga. This meeting became the introduction to African/African American curriculum and set the stage for the ensuing board meetings beset with the shouting and the antagonistic climate that overshadowed many of the activities of the initiative, for more than a year.

#### **Tensions and Struggles - Board, Community, and Staff**

The initial public event, which served as orientation to the impact of this curriculum issue on the community, occurred when Caga and his group requested to speak at delegation night of the August, 1989, board meeting. Their



issue centered on the importance of developing and implementing a curriculum in the New Orleans Public Schools for the study of African/African American history and culture. Caga began the presentation in objection to the ten minute procedural time limitation. He stated that they were from four different organizations making a presentation from different points of view, necessitating additional time. He polarized the board by citing a councilman (white) who presented at a previous meeting for 28 minutes with no time limit. His remarks appeared to create a climate for antagonism along race and class lines.

He continued by presenting handouts of a mandate by the mayor of Boston, Massachusetts, which strengthened the divestiture of Boston from South Africa, namely with Shell Oil. He presented a picture of the deputy superintendent of our district presenting a plaque expressing appreciation to a Shell Oil official. He stated:

It greatly disturbs me when other mayors pass executive anti-apartheid decisions against Shell Oil and we continue to associate with Shell Oil who is supplying guns and oil to support the military in killing black African people in South Africa. I wonder whether we're in the same country. (See Appendix E, No. 1.)

This set the stage for Caga to delineate accounts of our historical disregard for his requests for curriculum materials, textbooks and consultants that evidence implementation of the inclusion of African/African American history and culture into the educational program. He said, "The materials received from the social studies person

[Jojo] was an insult and a joke." He recommended a consultant who could do an adequate job. In contrast, he referred to the newly developed "Magnet School Program" which teaches Asian culture in the schools including Chinese and Japanese. He stated:

It's a disgrace for an African American board to support an Asian curriculum when 87.9% of the students are African Americans and Asians consist of 3%. You're creating a dual school system in New Orleans; magnet schools for middle class, whites and African Americans and Asians with the inner city schools being treated like step-children. (See Appendix E, No. 1.)

He questioned content in the State Department of Education curriculum guide, with particular references to "gumbo and jambalaya" being Creole dishes as opposed to African cuisine. "Spend your energy on concentrating on African American poor kids," was his concluding remark to his perceived inadequacies of the curriculum and his lack of regard for the board's unresponsiveness to African American, poor students.

He continued by raising the issue of student category designations in "properly identifying children as African so they know their roots and improve their self-concept.... Identify and teach children from an Afrocentric view" (see Appendix E, No. 1).

Speaker two was Batu, who reported on the Oakland and Portland, Oregon, Public Schools curricula that he surmised more effectively meet the needs of African American children. Upon being cautioned by the vice-president of the board about the time limit and rules, he shouted:

There's been 400 years of oppression, and I should be allowed to continue to express the needs of African American males. We don't need a racist opposition point of view to tell us any more what to do with our children. It's over with, we don't want white folk telling us how to deal with our self-development. The world is changing and you white folk need to hear about our children. (See Appendix E, No. 1.)

A minister came to the microphone and said, "Let a brother give our views."

The speaker banged on the podium and said decisively, "I will be allowed to speak."

The Board reluctantly suspended the rules on a 3 to 2 vote to allow Batu to quote from the Portland Public Schools' African-American Baseline Essays (1989). These essays document the history, culture and contributions of African/African Americans in the core content areas of math, science, social studies, language arts, and music. He cited references to Asa Hilliard and other noted educators on the subject. He stated:

It's demeaning to the community that this school district could not teach the truth. We have a serious problem based on the mis-education of our children.... The community will take charge without right-wing fascists opposition who have no roots in the community telling us what to do....It's time for the African American men and women to step forth and the community will take drastic action to change the direction. Understand!...Look at this critically to help all children, white, Latinos, Asian, and African Americans. We have 10 more years before the year 2,000. We want firm, strong, beautiful, courageous black youth who can accomplish what they will. They were born to achieve, they were born to succeed. We built this country, dug out the mud. We want all to get their credit, the oppressed and the oppressors. (See Appendix E, No 1.)

He then distributed to the board, copies of Portland Public Schools' African-American Baseline Essays (1989) to

be disseminated to the staff in order that directives are issued to teachers from the Board for classroom implementation.

Speaker three, Mr. Muha supported these positions in his statement:

The intention on raping Africa and reducing Africans to making slaves was to perpetuate slavery by stripping us of our history, religion, morals, beliefs and to maintain perpetual enslavement. This economy in New Orleans has collapsed. There's nothing for your slaves to do. You cannot employ the millions of enslaved and unemployed. We're dead weight in your society. The salvation for us is in the knowledge of ourselves. Many of you are good at heart, but you're a victim of miseducation. You don't know who you are. If you did, you would fight with might and mind to be sure that a curriculum is instituted in the New Orleans Public Schools to teach our children into the knowledge of self, and once we know ourselves, we could not have a crack problem and worry about crime, because it isn't a part of our heritage. The black man is the original man. When Cro-Magnon man was crawling around the ground, we were wearing silk--playing with Geometry. (See Appendix E, No.1.)

He suggested tapes from Ivan Van Sertima and John H. Clarke as vehicles for gathering truth. His closing statements were:

We need to teach the truth. We need to teach ignorant white folks who're teaching our children the truth, so that our children can respect themselves and their mother and father, so their days can be long on the earth. (See Appendix E, No. 1.)

The board president then listened to a representative from the Treme neighborhood. Speaker four directed his statements to the African American members of the board, as he informed them that he has four children in the New Orleans Public Schools and will speak his mind regardless of time limits. He stated:

There's a critical disunity among black people in the city because we see the body count in the Weekly [African American newspaper]. This genocide must stop and the Board must take action on this grave injustice that 70% of the black males will be in Angola, on drugs or in Parish Prison. I challenge you to change. I'm not here to whip up on you because you're my people and I love you, and I hope you love yo people and out of that love, the change will come. (See Appendix E, No.1.)

Responses from the board members began with Dr. Car, who supported the comments and expressed curiosity as to what was being done in the school district. He requested that the superintendent investigate, review and assess in relation to Portland to secure a more balanced curriculum approach as opposed to the alleged curriculum description. Dr. Car was not aware of the curriculum, because he had minimal experience with the curriculum program.

Mrs. Gig responded, "I agree philosophically with Caga, but we have differences in processes, considering the need and demand and my response for anti-apartheid curriculum, Minority Set Asides, and then to the African American curriculum." She stated that there were inaccuracies in his presentation. She had personally brought to the New Orleans Public Schools all of the Portland materials. She requested of Jojo a clarification of her assumption on the use of the materials since she had initiated a curriculum thrust in response to Caga's push for the anti-apartheid curriculum which had been implemented (see Appendix E, No. 1).

Jojo reported that upon his appointment, there was nothing in the social studies curriculum and he had developed anti-apartheid awareness workshops, resources, curriculum, and textbooks for teachers K-12. "We were a pioneer in bringing John Hope Franklin to the New Orleans Public Schools for students and teachers."

Batu shouted from the audience:

You didn't sit down with the grass roots community in developing those materials, who've been active for over 20 years or more, dealing with this struggle. Then what you have here is naught. You don't have the root community who has been a part of this struggle. You can't do this in isolation. We don't want nothing watered down. (See Appendix E, No 1.)

Caga shouted:

If you call this curriculum, I'm the Pope. I spoke to 50 graduating high school seniors. There're 54 countries on the continent of Africa. They couldn't name three. How in the world you teaching African/African American history? I think you're wrong. This is a terrible disgrace. You need ta evaluate yo teachers or a curriculum or something. Jewish kids can tell you about the Holocaust. We've got culturally captured Negroes trying to teach African American students. You can't be shame of ya history and teach these children. Befo it was "Whitie" who failed our kids. Today it's "Blackie" who's failing the children. We're going to be on Blackie's case. (See Appendix E, No. 1.)

Jojo remarked, "Caga, I just anoint you the Pope."

A member of the audience remarked, "I've got serious problems with a reference to black people as a minority. Over one hundred million people in this world is not a minority."

An unidentified parent in the audience reaffirmed that her daughter has not been told any of the information presented, stating:

You said they can go to the library, I want you to tell me you're going to mandate it that Black History is taught in our public schools beginning the 1989-90 school session. Then you won't have any mo trouble outa me.

Mr. Woo commented:

This is risky to say, because I'm white. The problem is the delivery system, regardless of the content, Abe Lincoln or Thomas Jefferson, we're failing somewhere. Two-fifths of our students were dropouts, one-fifth can't read. The delivery system isn't here, we're not making an effort to deliver curriculum. (See Appendix E, No. 1.)

Batu responded, shouting from the audience, "Let me pick 12 teachers, K-12 and I'll revolutionize education. Give me a pilot program. I guarantee they'll be successful! Give it to me! Give it to me! Let's move on it!"

Finally, the President Dr. Mac concluded:

I have the most confidence that Jojo will re-evaluate our curriculum. I want our children to learn as everyone does. This is an international society. Our children need to learn African American history and foreign language and all information. We hope to improve, integrate in a dynamic curriculum process. All urban school districts are facing the same problems. I have maintained my passivity tonight so I wouldn't inflame you as you say I always do. (See Appendix E, No. 1.)

Batu again shouted, "Lem me do a pilot program in K-12. Lem me give it a try with an Afrocentric view. Let's excite the children! Give me twelve teachers and lem me try it."

Dr. Mac answered, "If you got a proposal, submit it to me. I'll meet with you on an even exchange of ideas. My office stands open to you."

Batu suggested, "Lem me put it to the test, with twelve teachers and...."

Dr. Mac interrupted, "I feel I am as expert as others. I just don't toot my own horn. I promise to you that if you have something that can improve on what we have, I'll put it into practice."

Mrs. Vad stated:

I know we don't have everything set in our curriculum. Individual schools have Black History month and they have a terrific club over there, and they had a program they're learning. I know principals are putting this Black History in their program. (See Appendix E, No. 1.)

A voice from the audience shouted, "Not just once a month. I am sick of tokenism, one month, Black History. Our children don't remember what they learn from day to day. One month, Black History! This is ridiculous. Yes, I'm out of order!".

Mrs. Gig responded:

If we're to change the education system to benefit the children least serviced, we must start with themselves, their history, worth, culture and beings. That's the root of it all. The past has not been forgotten. It's essential that every child must know the study of the Holocaust and the horrors of slavery. This board has to come to the recognition that if we're to change and get the most out of this education, we must begin with their appreciation of themselves. It's not cost effective to do otherwise.

She recommended that issues of history and racism be taught and grounded in the curriculum:

And the people must be trained, retrained and taught. This is a costly endeavor. You can't give people a book and told to do it. We need the best minds. It has taken Portland a long time and years. Portland has this integrated in all subjects. Ours is only in social studies. It takes money, time and effort to



include all cultures in the curriculum as an appreciation of all cultures in the curriculum. We must continue to integrate all the cultures in the curriculum. (See Appendix E, No. 1.)

After watching the cablecast while on vacation, it became evident that we should anticipate the battles that were being launched by Caga and his group of community activists. I was disturbed by the manner in which the meeting proceeded. I could expect that this was only the beginning of a long struggle considering the myriad of viewpoints presented to the Board, as well as the 5,000 diverse histories and points of view of our teaching staff.

It was somewhat reinforcing to see the community coalesce around such a critical issue although I recognized only a few of the community people. Considering the antagonistic strategy employed, the Board seemed to respond more readily as their constituents decisively presented their issues. I was not surprised to see Caga, who often made presentations to the Board on his agenda for students to learn of Africa with particular reference to economics. However, I was puzzled as to the presence of those other voices. Usually, these types of presentations were motivated by contractual interests or legislative actions to which the Board generally attends. I speculated that the interests in student learning were secondary. Nevertheless, I immediately requested to participate with the Board in the dialogue with the community. The board president was amenable and welcomed my involvement.

Clarifications and Mandates - September, 1989 -  
December, 1989

September entered with more community meetings surrounding the issue of African/African American infusion. I had received several invitations to attend community meetings from Caga, but I resisted due to anxiety over anticipated confrontations. I procrastinated and sent Jojo in my place, who reported that the attendance was poor but he answered their questions.

Community Clarifications

On September 24, 1989, I heard a radio announcement of a meeting on the infusion of African/African American curriculum in the New Orleans Public Schools at Southern University on September 26, 1989. I decided apprehensively, to attend, since the meeting impacted the district, although I had received no formal invitation. I requested that the director of curriculum and instruction attend this meeting with me, speculating on possible confrontation and antagonism.

Our strategy was to remain neutral and present the information that had been shared with the Board. We discussed that she would probably be the only white person present and that we would be perceived negatively by the group. I felt uncomfortable with the encounter because I knew that the community's anger and frustration with the educational system would be focused on me, as the person in

the position. The fact that I had been in the position for merely two months was irrelevant.

We purposefully walked into the auditorium and sat with the audience. Upon entering the meeting at Southern University, New Orleans, a predominantly African American university, Caga announced bluntly, "If there's anybody here from the school board, please come forward." I introduced myself cordially as he responded, "You can sit here; you'll have a time to talk." The meeting began fifteen minutes later. There was a man with a beard (Lola) collecting names during the course of the meeting who I recognized from the board presentation. Caga opened the meeting and stated that the purpose was to discuss the infusion of African/African American content into the curriculum (see Appendix D, No. 3).

The audience was filled with about forty unfamiliar blank faces and five teachers whom we recognized. After a welcome from the university representative, Caga began by criticizing the school district for not having included African/African American content in the curriculum for all of these years. He shouted:

This should be done from K-12, because our children don't know who they are and what they're about, and that's the reason for all the problems that exist in the community. Our children need to learn about economics and the riches in Africa, and how to access those riches in Africa. If we don't provide for that in the schools, then it won't happen. (See Appendix D, No. 3).

He stated to the audience that he had made a presentation to the Board and asked for the implementation of the state mandated regulation, initiated by Representative Charles Jones. The Louisiana Legislative regulation, R.S. 17:277, reads:

Black History and the Historical Contributions of all Nationalities; Required Study;

Not later than the 1988-1989 school year each public high school shall offer instruction in black history and the historical contributions of all nationalities. Instruction shall be given as prescribed by the State Board of Elementary and Secondary Education. With the advice of the Louisiana Black Culture Commission, pursuant to the provisions of R.S 25:833(4), the State Board of Elementary and Secondary Education shall prescribe suitable curricula and teaching materials for the required instruction.

The State Board of Elementary and Secondary Education shall adopt regulations to ensure the proper implementation of this Section and each city and parish school board shall schedule such instruction in accordance with said regulations. (Louisiana State Regulation Act, 1987)

The meeting became a repetition of the board presentation; however, to my surprise, one of the board members appeared. Caga interrupted the program to put Mr. Woo (white male) on the stage. He reiterated the importance of African/African American infusion in the curriculum.

An astute politician, he acknowledged the needs of the African American Community in the infusion of African/African American content in the curriculum. His support seemed focused on maintaining their votes, consequently to retain his seat on the board as the perceived "watchdog." As I observed the collegial

proceedings, it became evident that he and Caga had a political relationship. As the audience prepared to ask questions of Mr. Woo, Caga apologized that Mr. Woo had other engagements and refused all questions. Caga supported Mr. Woo with the audience by reminding them that he was the only board member to come to speak to the delegation. I surmised that Caga was shaping political support for Mr. Woo.

I was not included on the program until long after many derogatory comments were made about the racial heritage of the board president, touted as being combative and degrading to African Americans in his role. Caga described Dr. Mac as "one who is not clear on his race," that he considers himself Creole, and would not allow for the redesignation of children in the school district from black to African American because he does not know himself (see Appendix D, No. 3).

As I observed the presentations of negative propaganda, I decided that I would present only the facts and request the assistance of any individuals interested in participating in the development process with us, in an effort to neutralize the "divide and conquer" tactics. As I spoke, it was evident that the audience had little appreciation for the historical location of this issue, in that the district under previous leadership had not seriously embraced multicultural curriculum nor had there been efforts aimed at community engagement. There was

little or no regard for the fact that the staff acknowledged the omissions, the distortions, and the lack of resource materials and content in the curriculum. They refused to accept our acknowledgment that their protests were justified such that realistic consideration could be concentrated on change. As I concluded my remarks, the eagerness of the audience to ask questions was evident.

Prior to the question and answer period, Caga proceeded to castigate me in front of the group, stating that I was not aware of myself as an African American woman and that I was obviously an "uptown, St. Charles Avenue variety, who's not aware of her blackness." At that point, I became personally enraged at the undermining behavior that maintains divisiveness instead of collective solidarity. Without trepidation, I interrupted to clarify my historical roots, acknowledging "Yes, I am real emotional about this." In an effort to get focus, I stated emphatically:

The historical leadership of the school district did not allow nor provide systematic teaching, researching and dialogue on African/African American heritage in the curriculum. This was not an accident that we do not know our heritage, but if we analyze collectively, we can all grow stronger together. (See Appendix D, No. 3.)

I told the community that we were interested in infusion and attempted to enlist their support and assistance:

Grant it, we don't know everything. I don't profess to know everything. I was a graduate of this school district, a segregated school district, which only

provided the basic information on the Harriet Tubman's and the Martin Luther King's of the world, with little reference to Imhotep, or to the Egyptian pyramids and the contributions of Africans to the culture of this country. We are trying. We have to begin some place, and this is a beginning for us. (See Appendix D, No. 3.)

Caga was not satisfied with that admission. He wanted a confrontation before the group, and I told him that I had no intentions of debating with him or to be "baited" into an argument. At that point, a member of the audience, a woman in particular, whom I did not recognize, but since discovered was one of our teachers, asked Caga forthrightly, "What is the agenda here? Is the agenda to destroy this woman? Is the agenda to deal with the facts? Is the agenda to address the issues? What, in fact is the agenda?" (see Appendix D, No. 3).

Caga did not respond; he continued with his discourse on what was wrong with the New Orleans Public Schools, with no attention to how the proceedings would function to effect change.

I interrupted and invited the group to understand that we were trying to move ahead and not be impeded by history, but use our history to propel us into changing the learning experiences for the students in the school district and to transform the community, collectively. Several other negative questions were lodged. The meeting ended in the state of confusion as several persons approached us with support and willingness to assist in the process of change.

That experience left me angry, violated, and shocked at the insensitivity of these community leaders. As I have reflected on this experience, painful as it was, I realized the frustrations of oppressed African Americans with the institutions of the New Orleans community. Institutions such as schools have been promoted as the vehicles to economic success and self-actualization. However, education has failed to promote the critical analysis and problem solving skills necessary for African Americans to change the social conditions in New Orleans (Ogbu, 1978).

I realized then that we were involved in a critical battle; it was one that would require the development of a transformational view of education. I also realized that this perspective had to be embraced by the comprehensive school/community system, which had minimal experience with curriculum change processes. The fiscal constraints, lack of consciousness, and the lack of staff development opportunities were prevailing obstacles for facilitating change.

I knew, through experience, that if the transformation of education were to occur, a curriculum guide alone would be inadequate to alter the behaviors that have reproduced the dominant ideology in schools. All that the community knew were the textbooks, the teacher's manuals, the maps, and the globes. Investments of time, patience, and collective concentrated energy were necessary for this initiative to become a reality, in spite of the community



constituents' "quick fix," simplistic solutions, defined in product terms such as African/African American curriculum guides. As a consequence of this experience and my historical location, coupled with my district role and function, I realized that I would have to guide and facilitate these transformations in educational reform.

As of October 16, 1989, after the opening of schools was settled, several of the community members expressed an interest in immediately participating in the development of curriculum. I explained to Lola, one of the community activists, that the Board had not appropriated funds to begin a new curriculum initiative which required planning. Lola responded, "Don't worry about the money, we're going to take care of that, don't worry about the money."

The newly appointed dean of one of the local universities met with us on October 19, 1989, to discuss the infusion effort considering the historical context and recent activities. In future dialogue sessions, inclusive of community members, Dr. Dean presented a film of research that he had conducted at Cornell University during the early 70s. This film was a documentary of teacher activities and experiences conducted during a training session as they developed curriculum packets in concert with the community in Philadelphia. He felt that this model would service our needs in developing curriculum in the New Orleans Public Schools.

My feelings of distrust escalated with each ensuing meeting, as the relationship between the community and Dr. Dean was forged. As we continued to meet with Dr. Dean, he suggested his firm as an avenue to "contract with" for further development. As we dialogued and shared ideas, we recognized those same ideas were recast by Dr. Dean for our purchase via "contract."

As we continued to dialogue with various publics, they began to reveal their more primary interests in employment as opposed to the development of the African/African American curriculum. After reviewing Dr. Dean's proposal and the Portland product, the African-American Baseline Essays (1989) as possible alternatives, the New Orleans Public Schools obviously lacked the funding required to initiate this major refocusing of the curriculum. The budget for 1989-1990 had been adopted with program cuts and no allocation for this new curriculum initiative which required the services of experts who were unavailable on a volunteer basis. Gradually, I began to discern that there was minimal interest in volunteering but an abundance of interests in contractual arrangements.

#### **Board Mandates**

On October 23, 1989, the Caga delegation reappeared at the board meeting to appeal for a change in the designation of black students to African American and to demand that a curriculum on African American history and culture be mandated in the school system. The delegation reiterated

their earlier position of the August, 1989, meeting regarding the importance of African American children knowing their history and culture. They referred to the law stating that United States history should have been inclusive of all cultures effective September, 1989. They attacked the administration with negligence, stating that the law had not been implemented. They proposed that a curriculum could be developed within a few months by working with a local university. I responded, amidst taunts and jeers, by outlining our recent activities with the community members. In an effort to dismantle the group and quiet the outcries, the Board voted "to establish an African American curriculum in the New Orleans Public Schools, and that this curriculum be placed into effect by September, 1990, and the Superintendent should move with haste to accomplish said task" (see Appendix E, No. 2).

By the conclusion of that meeting, I was dismayed at the Board's lack of responsibility in voting a policy mandate at the political urgings of a small group of community activists with no budget allocation. I felt that this action had minimal regard for realistic changes in the curriculum and that the Board made a farce of an issue critical to the needs of children, in response to their personal political agenda.

My frustrations were further exacerbated by Dr. Dean who called the following day to indicate that he was unaware of the recommendation by members of the community

to name him as the liaison for the project. My distrust and suspicions of exploitation were crystallized as I reflected on Dr. Dean's suggestion of a contract with his consulting firm coupled with his alliance with members of the community to support his intentions. Historically, contracts have been endorsed pending the "pay off" of constituents. I felt as if economic gain and exploitation were the primary objectives of the constituent groups as they colluded against the school system, and the children of New Orleans. These groups continually preached the message of consciousness of African/African American history, but it was evident that their interests rested with entrepreneurial projects. Minimal consideration was given to the financial constraints under which the district operated or the circumstances of the teachers charged with the responsibility of teaching.

The issue was further compounded by inquiries received from the State Department of Education as to "what are you doing to the curriculum?" I received a call from the Board of Elementary and Secondary Education (BESE) along with calls from the Social Studies Department and the State Department of Education's Curriculum Department. They had heard the news broadcasts on the infusion of African/African American content into the curriculum (see Appendix D, No. 6).

The staff met with urgency on October 26, 1989, to conceptualize ideas as to process, so that responses to the

expressions of the community could be developed. The more critical and elusive task was to develop and implement a curriculum model that would, in fact, meet the needs of the teachers and students of the New Orleans Public Schools. We knew through experience that to transpose a curriculum from one school district to New Orleans was not the appropriate strategy. Historical teacher resistance and the structural "pile-on, add-on" effect made futile these types of curriculum change processes. Secondly, we knew through experience that any curriculum transformation required an inclusive, collaborative process acknowledging the participation of all stakeholders.

Thirdly, we felt that teachers had to learn and to acknowledge the relevance of the history and culture of Africans and African Americans in order to be able to communicate effectively with students. A level of cognitive understanding as well as a level of awareness had to be developed through training. As previous experience had dictated, curriculum guides collect on shelves and are not utilized as catalysts for instruction, especially if teachers envision that they "have to do" another program.

By November 1, 1989, I had several more calls from Batu and Lola. I felt betrayed by them because they manipulated information gained privately for their personal gain. For example, in telephone or private conversations they were cooperative, cognizant of constraints and limitations, and willing to volunteer and participate in

the process. They, then seemed to be honest, sincere and genuine. Once there was a public audience, such as school board meetings, contradictory behaviors emerged and the infusion issue became a stage for demonstrations against the establishment.

As I reflected, I had hoped the issue of African/African American infusion would provide the one opportunity for the African American community and the administration to work cooperatively and collaboratively. However, the loud, vociferous confrontations continued to escalate such that the board, administration, and staff resisted the community. The community activists' tactics, however, had been encouraged by the Board through their initial concessions to the activists' demands, thus minimizing the significance and financial impact of this curriculum reform initiative.

The public demonstrations continued as the primary approach used by the community activists to seize a voice in the bureaucratic decision making process. I realized the intent of that mode of operation, but I naively hoped that they would acknowledge my "voice on the inside." Unfortunately, I had not sorted out, then, that there was a need for collective action on two levels, that of the political as well as that of the personal. I wanted to believe that we could come to consensus as to the best approach, especially since I assumed we were all interested in the improvement of education for urban youth.

It became more evident as time progressed that our objectives were not consistent but were nonsynchronous. I realized that this experience was both contradictory and relational. I was operating on the assumption that the community activists were primarily interested in the inclusion of African/African American content in the curriculum; however, their actions failed to reflect that as their primary goal. As I spoke with them further, their goals would shift, unpredictably, to "making money, funding projects, and contracting services." I knew that it would be difficult to employ them considering their lack of communication skills and intolerance for other cultures, economically and racially. I decided on November 1, 1989, that I would arrange a meeting with Lola and Batu in their neighborhood to pursue a clearer definition of their agenda as a means to gaining consensus.

I met with them hoping to define an agenda and to determine collective approaches through identifying and sharing community resources. I expressed the need to learn and become aware of our "lost history," that they appeared to know. They did not "hear" me but suggested instead that "the culture of the children is the way to go."

They defined culture in terms of artifacts of African/African American culture, meaning the arts, dance, music, dress, literature, and writings of the people. They explained the advantages of "putting together a kind of traveling show at a cost of \$1 per child. That would be

one way of generating dollars to support the infusion effort." They proceeded to explain how this could be implemented (see Appendix D, No. 8).

For the second time, I became cautious of exploitation of the educational issue by their intensive interest in making money and securing jobs. Possibly the emotional nature of the issue of racial oppression in education had blinded me to the economic issues with which they were confronted. The signs of their unemployment and lack of economic accessibility had become distorted and sublimated to my more paramount issues and realities in the world of education.

In response to their desire for monetary gain, I attempted to explain the budgetary process of the school district and the apparent obstacles to their suggested activity. I knew that the students could not be charged a fee for these types of activities. I attempted to encourage their role in the education process through the communication of infusion efforts to our large parental and community constituency. They seemed consumed with their agenda determined to conduct their summer program and "to make money through a cultural arts traveling show." They politely resisted any idea that I suggested.

My skepticism escalated proportionately with my doubts on forming collectives. I resolved that a problem existed in terms of how education was being defined politically, with minimal regard for the inclusion of teachers. My



particular concern was how teachers would perceive their role in the construction of school knowledge and the appropriateness of their pedagogy. Through these community interactions, however, I experienced the reality of the nonsynchronous contradictory dynamics of race, class and gender on the terrain of political and economic exploitation (McCarthy, 1990).

Reflecting on these experiences, we launched the first strategy to develop a curriculum restructuring process on October 26, 1989. The initial strategy included soliciting feedback from district social studies teachers and professors of history from each university. The community members planned to conduct similar kinds of feedback sessions among parents in the community. Unfortunately, at the time, reaching consensus on approaches was difficult and time consuming. If we could have arranged to proceed collectively using consistent approaches, we could have made greater strides. However, the timing was not yet appropriate for all of the constituents to converge on commonly defined goals. We had not, as of then, experienced this struggle together for a sufficient period of time, such that trust and confidence had evolved, in spite of the collective historical struggles of the oppressed. In my experience, trust and confidence require the establishment of relationships which emerge over time and which are essential elements of transformation. Unfortunately, we proceeded on separate courses of action.

I basically facilitated their requests for space where feasible. The motivations for change were relational, yet simultaneously contradictory, considering intrinsic and extrinsic rewards.

#### Teaching Staff Reactions

As with the university, the initial strategy included soliciting feedback from teachers on the infusion policy mandate from the Board. Upon meeting with classroom teachers on November 26, 1989, they made the following recommendations:

1. Quality documentation should be developed by expert consultants hired through adequate funding to fulfill the task, and teachers should not be overburdened with the responsibility.
2. The motivation level of teachers to teach the curriculum must be a priority as well as the curriculum time and resources allocated.
3. A 3-year period should be used for development and adequate piloting.
4. Stereotypes of Africans, African Americans, Native Americans, Latinos, and women must be addressed through teacher inservice and document development.
5. The infusion must be viewed holistically and not in isolation. The content must be infused in the existing curriculum and not be bound in a separate document.
6. An interdisciplinary instructional approach must be used.

The teachers' statements reassured us in the speculation that to rush this initiative was to guarantee that it would be a superficial effort, at best (see Appendix D, No. 7).

As honest and nonthreatening dialogue continued among staff, it was disclosed that the majority of us had not experienced and confronted seriously the omissions, myths, and distortions of African/African American history and culture in our personal educational experiences. Given that reality, we assumed that other teachers shared a similar unconsciousness regarding historical facts and the content of African/African Americans which had not been connected to global issues, themes, and events in our learning processes. The acknowledgment of this realization created even more anxiety among staff, who were already being challenged fiercely by community persons.

#### University/Community/Staff Reactions

On November 9, 1989, the reactions from the local universities were mixed. They expressed a common view that the board only passed the mandate to calm the community, with no acknowledgment of the critical tasks necessary to transfer this paper mandate into a viable educational program. The university professors were in consensus:

You should request from our presidents release time for us to participate with you in this endeavor....It is too much work to expect volunteers to do this....If you can't provide quality products, then contract us to provide that service.

Return to the board and tell them to put their money where their mouth is....This is too massive and vital an endeavor to undertake by only telling people to put it in place without the necessary resources.... Either put up, or shut up, don't take this lightly and pay lip service, only to move themselves politically. (See Appendix D, No. 10.)

Given those reactions our fears were intensified in that we were embarking upon a very difficult task without the necessary resources and support. Other school districts, particularly Portland, Oregon, had expended \$14 million during an approximately 10-year developmental period. Additionally, Atlanta had engaged in a similar project whereas in their initial year invested \$1 million and had continued to invest throughout the following three years.

#### Community Reactions

Initiated by Batu and Lola and designed to inform the community of the need and the value of the African/African American curriculum infusion project, community meetings were conducted beginning in December, 1989, through February, 1991. Each of the five major parts of the city were invited. Attendance was so low that on occasion no one was in attendance other than a curriculum and instruction staff person and the community people making the presentations. This could have been a productive strategy, had it set forth to clearly inform the community of the curriculum mandates requiring additional financial support, to solicit volunteers and community resources, and to develop a diverse constituency on the issue of

African/African American infusion. Instead, the meetings became exhibition sessions for poetry readings and presentations of music, dance, and political speakers, showcasing their talents (see Appendix D, Nos.11-17).

As of December, 1989, the Board was confident that it had made its contribution to the African/African American infusion effort by voting in the mandate at its October meeting. They would not include anything on the agenda that would stimulate protests from members of the community, who had become avid board watchers, with representatives in attendance at every meeting.

The members of the community, particularly Batu and Lola, decided that meeting with me had become counter-productive, since I would not agree to their recommendations. They chose then, to convene meetings with the superintendent and the deputy superintendent. It seemed that they intended to "deal with the male power brokers" who had sustained them in the name of being responsive to the community. I cautioned the superintendents that issues of exploitation were present and that the community members were accessing the "good old boys network approach" in an attempt to gain acceptance of their "traveling show of culture" concept. Actually, I was relieved, because the community members had been exploiting my work time, which inhibited me from effectively working with staff to define the developmental process.

### Conceptualizing the Process

We had been bombarded with calls throughout November and December, 1989, from various members of the community who felt that they could consult with us to produce the curriculum. It became more and more frustrating and time consuming, attempting to interact with the public, simultaneously trying to stimulate the staff to come to a conceptualization of the direction for this new mandate.

While the community convened meetings with minimal success, the curriculum and instruction staff reviewed professional literature and existing curriculum materials, such as the African-American Baseline Essays (1989), Swartz's (1988) multicultural curriculum materials, Banks' (1988a, 1988b) curriculum models, and Multicultural Education in an Effective School (1990), as well as classroom supplementary materials. Supplementary materials included African/African American literature, fiction and nonfiction, videotapes and films, art reproductions, plays, photographs, maps, globes, puzzles, and manipulatives.

The staff proposed to initiate the process through announcements for volunteers to assist in the development of written materials through the Superintendent's Bulletin, fliers through the United Teachers of New Orleans' Teacher Professional Development Center, and through elementary and secondary chairpersons meetings. We speculated that there must be some teachers who had knowledge of African/African American history. The entire curriculum and instruction

staff searched for resources, attempting to extend their historical content knowledge. The volunteer request flier posed questions to the New Orleans Public Schools' community. "What content should be included? What resources should teachers use? How should the content be infused? At what grade levels? What inservice will be needed?" (see Appendix L).

Since the Board passed a policy mandate to begin curriculum implementation during the fall of 1990, it became imperative that the curriculum and instruction staff prioritize their existing tasks in order to begin conceptualizing and developing a process for this implementation. Although teachers would be charged with classroom implementation, the content resources were limited in the district. Consequently, since the Board had not allocated a planning budget for the current fiscal year, I requested from the superintendent the assignment of two resource teachers to assist with the initial development phase.

The curriculum and instruction staff planned to solicit community and staff volunteers in February to begin a cycle of curriculum writing in March, 1990, consisting of teachers, principals, librarians, and community volunteers as coordinated by instructional specialists and two newly identified resource teachers. Our assumption, which proved to be expedient but erroneous, was that given a brief period of seminars and training, research, and dialogue,

that staff and volunteers could develop consensus as to the product and process of this initiative.

The staff developed an action plan that outlined the events for elementary curriculum development as follows: (a) identify critical topics (March, 1990); (b) group elementary grades into four categories, pre-kindergarten/kindergarten/first, second/third, fourth/fifth, and sixth (March, 1990); (c) develop unit plans/lesson plans based on and extending Portland's African-American Baseline Essays (1989) and other resource documents (March-July, 1990); and (d) field test and analysis (March-July, 1990).

Events outlined for secondary curriculum content development were (a) select subject areas and courses for initial implementation, (b) write and field test lessons in pilot schools (April-May, 1990), (c) teacher/student evaluations of lessons (May, 1990), and (d) final editing of pilot materials for systemwide use (summer, 1990).

The basic construction of the lessons was determined by staff to center on themes at elementary focusing on African early civilizations, Africa today, and African Americans. Content considerations would include the land, people, culture, economy and technology of Africa, the Diaspora, the Middle Passage, and African Americans. Since this content organization existed in the current social studies curriculum, staff concluded that this thematic approach would be the most feasible for classroom teaching.



The African/African American historical perspectives and cultural contributions considering the arts, literature, math/science, politics, sociology, and the economy would be infused throughout the content areas.

Topics for secondary content were more diversified considering (a) family relationships, (b) roles/units, (c) chronology of African history, (d) self-esteem and student motivation/self-confidence, (e) economics, (f) a search for cultural truth, (g) struggles for freedom, (h) forms of government, (i) spirituality, (j) cultural identity, (k) diversity and awareness, (l) miseducation of the Negro, (m) New Orleans African American experiences, and (n) male gender roles in African American social studies.

This diversity of content as identified by secondary staff seemed disjointed, lacking a cohesive approach that would provide for infusion into all content areas of the secondary curriculum. In an effort to gain greater insights considering the fragmentation in secondary education, the staff resolved to recommend a "community networking committee" for the purpose of organized interaction of the community's diverse interests to define the goals of African/African American infusion. The community representatives were to include business, civic, and cultural institutions and neighborhood, religious, professional, and social organizations, in an attempt to collaboratively identify the goals of the process. This idea was generated to broaden the initiative to include

multiple voices in the community and to broaden acceptance for the infusion initiative. As a result, all levels of stakeholders would be included, teachers, community, staff, board and administration.

Dialogue Among Stakeholders - January, 1990 - April, 1990

The superintendent had agreed with Batu and Lola to commit approximately three hours of the leadership team meeting for their cultural arts presentation to concretize "the traveling show of culture" idea. On January 17, 1990, all superintendents, key staff, and five principals participated in a presentation of African drum dances, African music, and African American literature readings. We observed and participated with the "Kumbuka Dance Collective," a group which tours with the New Orleans Public Schools Cultural Resources Program. The audience was impressed and responsive with that group's experiential teaching and presentation of rituals and language in Swahili as actualized in Africa. We participated in dances of the various celebration rituals which I had not experienced, nor had most of the staff.

Also presented were poetry readings contextualized in the politics of the times through a critical analysis of Phyllis Wheatley's poetry and its relationship to American history. Additionally, Lola presented poetry that he had written while incarcerated to describe the feelings of the oppressed in society. The morning was interesting, uplifting, and one that could truly serve as an

experiential catalyst for interactive curriculum and instruction (see Appendix D, No. 18).

As I observed the presentation, I conceptualized how the dances could be incorporated in various language arts, social studies, and science lessons. These ideas were encouraged as we posed questions on the construction and the historical origins of the drums as representative of Africa and the Diaspora. I grew more enlightened to a history which I had not been taught as we developed this process.

The issue of African/African American infusion was again placed on the board meeting agenda of January 22, 1990. Mrs. Gig reported that the committee had begun its work. She discussed the growing pains of the community and staff constituencies indicating encouragement that results were forthcoming. She referred to the community activists' presentation of cultural arts contributions designed to introduce the concept of cultural artifacts as a vehicle to foster an appreciation among children of the culture of all groups.

One of the activists present in the audience interrupted her and requested that a director and one person be assigned the responsibility for the infusion project with that person reporting to the Board. In response, Mrs. Gig explained that the process was a dynamic and evolving one which the superintendent was managing and will continue to manage as he determined appropriate. She

differentiated her role as policy maker from that of the superintendent's as administrator (see Appendix E, No. 4).

The community activists continued to attempt "to divide and conquer," by supporting and valorizing those who attended to them while publicly criticizing those who would not respond favorably to their requests. The political dynamics were evident that someone on the staff had been selected by the activists as director for this project to the exclusion of the Curriculum and Instruction unit which had an appointed director. I had insisted with all constituents, however, that this process must reside among the staff in curriculum and instruction in concert with school site staff, if it were to be infused and integrated into the entire curriculum and be maintained.

Experience had dictated historically, that once any project was isolated into separate units to be assigned the responsibility of one person, the territorialism and possessiveness surrounding the project caused it to become even more isolated and controlled. Previously, projects designed under this guise were perceived by teachers as top down initiatives that fostered exclusion as opposed to inclusion. These projects have suffered the "I've seen them come, I'll see them go" syndrome. These reactions signaled that the curriculum was being defined essentially in "product" terms, a document for teachers to use to be controlled by an individual outside of the purview of teachers in the school community. I disagreed with this

simplistic approach of merely assigning an isolated director to such a complex process, having implications for broad curriculum inclusion, that could stimulate teaching and learning systemwide. I speculated as to whether the race of the director had any relationship with the issue, based on a January 5, 1990, conversation with Batu when he refused to interact with the cultural resources specialist who is also "white."

Batu and Lola continued to deal with the superintendent and deputy superintendent to my exclusion. I detected an alliance with the "good old boys" in that the community activists had experienced dissatisfaction with my level of questioning or scrutiny. The superintendent, in his efforts to relate and build harmony with the community activists, was not forthright with them. They assumed that because he openly participated in the cultural arts presentation that he would give sanction to their "traveling show of culture" idea. He did not confront the issue that they intended to be contracted for this service. Although I felt the contradictions, uncertainty, distrust, and insecurity among us, I remained puzzled and confused as to their objectives.

Although the Board supported the infusion initiative, they refused to acknowledge that this process required time to revive and renew consciousness of "lost history" in spite of cautions regarding a feasible level of funding. However, the mandate stood while we struggled internally

cognizant of years of historical inequities. It was clear that the tensions were not going to diminish. The community members had captured their "corner on truth" sanctioned by the male power structure and the Board. Little did I realize at that time that I would experience these tensions more often and for a time longer than I could have imagined.

By February 6, 1990, the puzzle became clearer. A proposal developed by the community activists totaling approximately \$350,000 had been unveiled. The administrative costs consisted of \$175,000 with the remainder in contracts for activists to present music and art at schools. The superintendent did not respond to nor confront the community members during their presentation. He left the meeting, as I was left with the task of responding to the proposal with the community group. I indicated to them that the district had a cultural resources program with a viable implementation process. I had previously explained the process to the community members in a meeting on January 5, 1990.

My comments were met with resistance from members of the community. They expressed that they initiated the infusion effort and they should be rewarded by being employed. Their plan included offices, travel, and the ability to hire the persons they wanted to hire, to present their "traveling show of culture." They explained that they had also met with members of various local community

entertainment groups to determine the costs for the service as determined by the proposal. From then on, I was known as the "gate keeper" for the district (see Appendix D, No. 25).

We determined that if we hired Batu and Lola our public antagonism would cease, but our integrity with the instructional staff of the district would diminish. The public displays of antagonism had created an atmosphere that discouraged teachers and staff from interacting with them. At a time when inclusion was critical, behaviors that attacked staff for lack of African/African American historical knowledge discouraged them from active engagement in the process. If this initiative were to be actualized in classrooms, teachers needed to embrace the concepts not resist them.

Batu continued to dialogue with the superintendent avoiding any interactions with me. His public outcries that the curriculum and instruction staff refused to meet with them continued, in spite of ongoing conversations with individuals in the unit. The struggle between the male and female roles escalated, it seemed. It appeared that the intent was to re-position me into my "proper role" in the male dominated society through public denigrating comments, attempting to discredit me and those with whom I worked.

#### Teacher Interactions

Invitations to instructional staff in the school community yielded responses by February 21, 1990, from 82

teachers, counselors, social workers, and librarians. At the February 21, 1990, meeting, the curriculum and instruction staff presented an overview of the proposed infusion process design contextualizing the events to date. In an atmosphere of Kinte cloth, African music, art prints, books, and folktales, volunteers were requested to complete the volunteer checklist to determine areas of concentration and interests (see Appendix M).

Of those 82 volunteers, 11 were from among five magnet senior high schools. Considering the 18 senior high schools in the district, six of the volunteers were teachers of English, one of French, and three of social studies. One volunteer was a counselor. At the middle school level 17 volunteers replied, eight were from the social studies area, one librarian, seven language arts, and one business education teacher. Only one of the eight schools represented had magnet components from among 21 middle/junior schools. Fifty-one of the teacher volunteers, three librarians and one social worker were from among 30 of the 80 elementary schools. Elementary school interests included art, music, black women studies, early childhood, language arts, social studies, special education, geography, parent training, and science (see Appendix D, No. 28).

Efforts continued to identify teachers and administrators interested in developing instructional activities. A writing team orientation was designed to



include interested community, university professors, and instructional staff to provide research on African/African American content, history, and culture. This enlarging volunteer learning circle continued to expand. Their support was consistently enlisted and encouraged.

On March 1, 1990, Batu arranged with the superintendent for a showing of the play "The Meeting" to extend festivities of Martin Luther King and Black History Month. The text of the play was a fantasized meeting between Martin Luther King and Malcom X. The reactions from the staff were extremely positive and personally reflective. It encouraged them to continue to conduct ongoing research even though they simultaneously expressed frustrations because of the seemingly insurmountable task demands of the initiative, the Board, and the community (see Appendix D, No. 29).

Several ideas, generated as a result of dialogue and meetings with the community activists, were advantageous to the development of the reform process. These ideas included the integration of the cultural arts with the curriculum and the expansion of the process into the actual communities of the schools, while engaging parents with the process. Frustrations mounted while negotiating the avenues used to share that information amidst the confrontations and agitations. Often meetings would digress to the analysis of board members' and administrators' personal histories of oppressive behaviors.

These digressions created defensive postures that maintained atmospheres of divisiveness as opposed to collaboration.

By March, 1990, the curriculum and instruction staff determined that the curriculum models presented by practitioner James Banks (1981, 1988a, 1988b) and the other school district models, that is, Portland, Atlanta, and Rochester, supported the redesignation of the process from "African/African American" infusion to that of "Multicultural" infusion. However, we remained politically aware that this process had to be referenced to the title of African/African American infusion to minimize criticism that we were avoiding concentrating on the 87% majority African American student constituency. We concluded that the goals of the process required congruence with the title of the process. Consequently, in an effort to highlight the focus on all cultures in a totally inclusive process, it was named "Multicultural/Multiethnic Education: African/African American Infusion," to be publicized as of the March 12, 1990, board update. As was expected, the community attacked the title change on the grounds that the Board's mandate read "African/African American Infusion." The contestation was dismissed by the Board due to the apparent concentration on African/African American history and culture as "phase one" of the process.

This title change occurred as the staff researched the philosophical tenets of multicultural

education as well as the processes of other school districts' curriculum development movements. We were determined to create a more inclusive instead of exclusive process, considering the existence of other cultures in the district. The title of "African/African American Infusion" did not provide avenues for the inclusion of these other cultural groups. The second issue requiring consideration, as the title was being examined, was that gender and class issues were not represented by the monolithic view of African/African American infusion as expressed by the community activists. If teachers are not able to locate themselves and relate to the educational reform agenda, then change will not occur in the schools and classrooms of the district. The majority of the teaching staff is African American, most of whom had not, themselves, engaged in a critical education process. This need identified resulting issues that require self-reflection and analysis. The majority of the teaching staff had not experienced African/African American history in their pre-service education nor in their formative educational experiences. Consequently, to develop a process of educational reform that was restrictive in scope where teachers and staff would have difficulty in relating, would mean that resistance to change would proportionately escalate. The title of the process required that it reflect the intent of the process which was revealed at the March board meeting.

**Board Update - Multicultural Process**

The intent of this March 12, 1990, board presentation was: (a) to present the curriculum and instruction conceptual framework of Multicultural/Multiethnic Education in the New Orleans Public Schools as related to the mission of the New Orleans Public Schools "to ensure maximum learning experiences to enable all students to become competent, self-reliant, and contributing citizens in a democratic society capable of shaping the future and providing leadership in a highly technological world" (Multicultural/Multiethnic Education: A Report, 1990); (b) to define multicultural education in curriculum development as a process to include the indigenous perspectives of diverse cultures; (c) to demonstrate the curriculum approach that would be used in an elementary classroom; (d) to outline the outcomes of the process to date showing the inclusion of all geo-cultures of the school community; (e) to identify the resources necessary to continue through the current fiscal year; and (f) to reassure that this process had to be owned by the entire staff, instead of being assigned to specific people to develop and implement in isolation of school site staff and community (see Appendix E, No. 5). Building on the cultural arts theater production experience with the community, the curriculum and instruction staff chose an African folktale to demonstrate the integration of content across the curriculum through a unit approach. I had reservations

about the presentation content, because I had not adequately reviewed it considering board members' attentiveness, their political perspectives, and their lack of curriculum knowledge. I knew that I had to trust the staff to follow their perception of the curriculum development process, because the Board was unpredictable. My discomfort was heightened when I received notice from the board office that large delegations were speaking on the infusion issue. To compound the anxiety, the newly proposed graduation requirements which were also on the board agenda, had become a popular topic, enlarging the audience at the board meeting.

As a result of these issues, the board room was filled beyond capacity on March 12, 1990. A task force which I chaired was presenting alternative requirements providing options for students and more flexibility in the curriculum, consistent with other students in the State of Louisiana. Following the recommendations of A Nation at Risk (National Commission on Excellence in Education, 1983), the New Orleans Public Schools' Board had raised graduation standards in 1985, such that the New Orleans Public Schools' requirements were more stringent than those of the State of Louisiana and the majority of other states in the United States. Amidst emotional arguments, the Board rejected the alternatives and maintained the more rigorous standards.

The audience applauded the Board's action, supporting the theme of sorting and selection under the guise of "maintaining high standards for African American students" while "not watering down the curriculum." Unfortunately, this policy had prevented large numbers of African American students from receiving a State of Louisiana diploma to which they were entitled, but were denied because course options were not available for them.

Following the Board's vote with an emotionally charged audience, the infusion issue was forced onto the agenda. When the multicultural update was announced, I had not recovered emotionally or psychologically from the defensive posture of the previous issue, which I anticipated would foreshadow the infusion process issue. Nevertheless, I opened the presentation with an overview of the process, explaining that the goal of the multicultural curriculum effort is to insure that youngsters are enabled to process information, to think and reflect critically on issues of diversity as related to their heritage and as represented in local society. I explained the involvement of parents, university, community and instructional personnel as volunteers with the construction of the process. Following the definition of the proposed focus on content changes using specific school sites as pilots, I introduced the director of curriculum and instruction. As I resumed my seat, I proceeded to pray for attention, support, and

consensus from the Board as well as a speedy conclusion to the presentation.

The curriculum and instruction director explained the proposed development process, leading to the writing of curriculum K-12 in all disciplines to be in effect by September of 1990. She stated that all content would not be ready by September, but that the attempt was to integrate the arts in all lessons so that the activities would become motivational for children. She explained that extensive staff development was needed for teachers to read, research, and understand the historical content.

One of the "Arts Connection Program" teachers, a professional story teller, presented a folktale that would accompany the lesson as outlined for the Board by a handout. I listened to the story, while I reflectively formulated the board's questions and arguments. What does this have to do with African/African American history? I had hoped that the story was a more explicit example of African/African American history due to the political dynamics. What did this white women know about African/African American history? She is the director of the curriculum and instruction unit. If I did not include her, could I also be as discriminatory as that which had excluded my representation?

Risking rejection, we attempted to demonstrate that each staff person has a critical role in the development and implementation of instruction that is relevant and

meaningful to students. In so doing, this initiative was presented as a process of change as opposed to "products only." Teachers, regardless of their cultural heritage, had to be engaged in an ongoing process of change designed through self-reflection and critical analysis of multiple cultures. In presenting an actual lesson, it was intended that the Board would ascertain the complexity of the issue and minimize the community activists' "product only" material interpretation of the initiative.

Dr. Bej, the professional educator, questioned the historical development students needed before the story was presented. I knew the struggle had begun, because she misunderstood the concept. She asked, as I speculated, "What preparation will be done for students before the story? Was there any prior work with the group who has the knowledge to bring together the history of Africa before the cultural aspects are introduced?"

The director responded:

The plan is to define, represent, and analyze the content of historical Africa and the contributions of Africans and African Americans through to current times within the context of drama, art, music and literary materials across language arts, math, science, and social studies content so students see the history as a part of the content. (See Appendix E, No. 5.)

Dr. Car requested that all curriculum and instruction staff in the audience stand as he queried them on their credentials in African studies. Each staff person indicated their credentials in education and curriculum supervision. Jojo, the social studies person, proudly



stated his credentials in black studies and curriculum supervision but refused to acknowledge his involvement in the infusion efforts, to date. I speculated that he had aligned himself with factions of the community and board based on his refusal to share and collaborate with other staff in curriculum and instruction. He chose to isolate himself taking an individualistic position when requests were made of him during the developmental process.

The longer I listened to the comments, the more infuriated I became with the Board's inappropriate and inconsiderate behaviors with staff. I also wondered, in annoyance, why the Superintendent did not caution the Board on its violation of employee rights to privacy and public recrimination. The public interrogation continued as the board members determined that "the system" must seek and involve people with expertise in the area and that those people should take the lead in the project. In dismay, I noted the tone of denigration directed toward the staff. I felt as if we were victims again to board politics and issues of cultural sorting and selecting. Mr. Woo added that, "There should be in all schools a course of world geography providing a comprehensive history to provide a meaningful whole" (see Appendix E, No. 5).

In a feeble closure, the director invited the assistance of all experts and continued to reiterate that funds were not allocated by the Board to hire nationally recognized scholars. It seemed convenient for the Board to

forget that no funds had been appropriated to their political mandate, but yet the expectation was that we would comply, with no regard for the historical neglect of this curriculum area in the New Orleans Public Schools.

The criticism of the staff had barely been completed when the community seized their opportunity to react. Their comments echoed the Board's lack of confidence in the skills of the staff, as demonstrated by the presentation, which they, allegedly, did not understand. Their major criticism was directed toward the associate superintendent of the project, namely myself, whom they perceived as incapable of leading this project. "She is a culturally captured Negro, that has not struggled and has been born with a silver spoon." They stated objections to the process because their knowledge, talents, and expertise had not been utilized in an employment capacity. The most destructive comment by Lola was "we don't want a European women to lead this project" targeting the director of curriculum and instruction (see Appendix E, No. 5).

Dr. Car indicated his disappointment with the progress of the project and attempted to bring closure to the sea of criticism and vilification of staff. He did nothing to stop the public slander. I contemplated approaching the Board several times to refute the lies that were being presented. I decided instead to be patient as the timing was inappropriate and could only lead to more antagonism.

Finally, Mrs. Gig summarized the community reactions, stating:

There is obviously a struggle about who will be paid to do what part of the project. A budget was presented for over \$350,000 for the community to institute a cultural program, and I recommended to the Superintendent that he consider a more reasonable proposal. The whole issue of curriculum was to be dealt with in concert with the curriculum and instruction staff and teachers. I am troubled by the manner in which the system's professionals were dealt with. I see in this audience at least three community factions present....The community, management and Board must come together. If not, there will not be a program. (See Appendix E, No. 5.)

Although she encouraged community involvement, she strongly objected to the "manner" exhibited at the meeting.

In support, the deputy superintendent indicated Portland, Oregon's, investment of \$14 million and seven years of effort. He reiterated that the Department of Curriculum and Instruction was working at the direction of the superintendents. "Governance and administration of the school system are vested with the superintendent and his deputy. This administration will make the recommendations and submit them to the Board" (see Appendix E, No. 5). The superintendent added that the African American content is a priority and will be discussed at budget hearings.

The meeting with the Board ended with more anxiety, frustration and anger. The staff had been publicly humiliated. I had been publicly vilified. No one felt confident about anything that was vaguely related to what at that time, was being called "Multicultural Curriculum Infusion."

### Initial Signs of Social Action

Disappointed with my supervisors who were to support the staff, one might suppose, and the board members who neglected to consider the contradictory community perspectives, I was left with frustration. I arranged to meet with the superintendent and the deputy superintendent to voice my disappointment in their public "nonsupportive" posture. I prepared a written communication to the board members in response to their questions. I further documented dates of community/staff meetings and interactions to clarify some of the misrepresentations of "the truth" articulated by the Board and the community activists.

As I reflected on the scenarios, I came to the resolve that we could not teach children to be social actors, unless we were willing to participate in social activity ourselves. I concluded that the position of associate superintendent was not more significant than my personal integrity and freedom of expression. Hence, I decided to challenge issues of power and control in the school hierarchy, which had not been the norm for district administrators. Typically, central office support staff did not contest the positions of the Board and/or the superintendent for fear of job reprisals. Authoritarian views that conflict with staff views were silenced in consent of the ideology that "it's the price we pay for doing business." Although this behavior had been

consistently modeled by the superintendent, I chose to respond, voicing my objections in writing, as well as through personal presentation (Appendix D, Nos. 33 & 34).

I met with the staff during that week to discuss and attempt to resolve their reactions of humiliation, degradation, and immobilization. We concluded that as a team, we would meet with the superintendent to share our concerns and to request a meeting with the Board to present our dissatisfactions.

On March 22, 1990, the curriculum and instruction staff of fifteen and I confronted the superintendent and the deputy superintendent regarding their lack of support. We attempted to determine their levels of confidence in our skills to fulfill the assigned tasks of developing a curriculum of relevance for the children of the New Orleans public schools. We requested a meeting through them with selected board members to indicate our disappointment and perhaps deter the Board from future public, staff degradation. My view of the role of the superintendent is to assist the Board in understanding and clarifying administrative decisions and to caution them, when appropriate, on differentiations between policy making and administration. Based on the actions of the policy makers, it appeared that the reassessment of rules, roles, and relationships in confronting issues of authority, power, and control seemed as appropriate a need for management and the Board as for staff and students.

On March 23, 1990, we met with selected members of the board to present our views as loyal employees dedicated to fulfill a mission that we deemed long overdue. We cited the Board's actions which provided a forum for public vilification of staff. We cautioned them with litigation against this public recrimination in future meetings. The Board admitted to their insensitivity and agreed to issue a formal public apology to members of the curriculum and instruction staff and to outline for the public, appropriate delegation procedures. In spite of the ongoing struggle, the Board's positive responsiveness motivated staff to continue to struggle through the process of educational reform.

It became more apparent that as the struggle for change in educational processes continued, transformations of individuals were simultaneously occurring. Staff had become more secure in questioning and challenging their own personal constructions of knowledge as they struggled to construct activities that would empower teachers to guide students to search for meaning and relevance in school knowledge. Questions of linkages and connectedness were being raised and challenged.

#### Retaining the Focus

University and community resource persons continued to volunteer, instructing the staff in the African/African American historical content and reference materials that would support their research and data gathering. The

African/African American historical content and revelations heightened states of confusion, questions, and uncertainty in the staff's personal information base. Creating connections and linkages of the African/African American content with the core curriculum, lacking necessary source materials proved to be a challenge as staff searched public libraries and home libraries for materials. Monday meetings had been established as staff sessions to brainstorm pedagogical and curriculum strategies that would support the teaching of African/African American historical content. A lesson plan format was designed to consist of specific components related to the curriculum and the Essential Learner Objectives (ELOs), with which teachers were familiar. There was contestation among staff on organization of the lesson plans as to chronological versus thematic order. The argument centered on the question as to "what would be more facile for teachers?" They resolved to use a chronological approach consisting of the early civilization period in Africa, the Middle Passage, and then the new world in America.

The staff's frustration with the creation of linkages and bridges within the core curriculum content was compounded by their lack of experience with the critical analysis of history as related to the subject areas. As the staff researched and analyzed, struggles over issues of power emerged. Questions were posed as to "what content is relevant content" and "which persons, staff, parents,

teachers, community, or administrators have the responsibility for defining the content?" The instructional specialists groped for clarity in staff duties, directions, goals, and objectives. Specialists reported being overwhelmed and frustrated by the preponderance of meetings characterized by questioning, challenging, indecisiveness, and ambiguity.

These experiences in critical dialogue had not existed in previous curriculum development initiatives. The staff summarized that it was their lack of knowledge of the content that created the frustration. In reflection on the experience, the staff had not experienced the struggle of multiple interpretations and having to form consensual views on how to represent the underrepresented other voices within the content. The rigor of critical and creative thinking that provoked the questioning of one's belief system had begun to transform their personal learning processes.

Concurrently, at the urgings of the deputy superintendent, we agreed to formally begin a process at the board level to create a "community networking committee" for the purpose of (a) increasing community awareness of multicultural education, (b) accessing existing community resources, and (c) providing feedback to the Department of Curriculum and Instruction. In an effort to establish support systems for all constituencies and



respond to the multiple diverse community perspectives, these collectives were formed on contradictory foundations.

Board Response - Community Advisory Committee

Each board member was requested by Superintendent's agenda item to recommend two representatives to serve on this community advisory committee for the infusion of African/African American studies. Representatives were to be included from the business community, cultural institutions, community/neighborhood organizations, religious institutions, and social organizations, as well as other interested persons.

This committee consisted of administrators and broad based community persons representing diverse cultures. At the April 10, 1990, board meeting, Mrs. Gig stated:

This is an effort to create the diversity intended.... Although there had been some good starts, difficulty occurred with the many groups wanting to be represented. This committee should eliminate the lack of clarity as to the official group. There needs to be more action on the committee goals and objectives before the people are appointed and clarity on the committee charge. (See Appendix E, No. 6.)

The deputy superintendent explained further that he had received calls of interest from all segments of the community, and he envisioned fourteen community people participating on the committee with the remaining membership being staff.

Batu objected; "This committee's dealing with multicultural but blacks are the largest ethnic group in

the public schools. We need an Afrocentric curriculum" (see Appendix E, No. 6).

Dr. Mac responded that the problem was not localized to New Orleans:

As I travel this country I've seen educators grappling with this problem of how to bring the African American curriculum to the public schools in an integrated and functional fashion. The number one priority of the Council of Urban Boards of Education [CUBE] was the development of African American history textbooks that would be put in the classroom employing African American history from the black perspective. No one has written such a book. No one disagreed with it. But the issue now is how to implement it and how to bring to fruition a curriculum that is workable, definable, and serves the needs of the black child, but at the same time incorporates them into the mainstream. It can't happen overnight. This is a concern on the national scene as well. (See Appendix E, No. 6.)

Dr. Mac expressed the dilemma facing the staff; to reconcile the needs of students and teachers through a process, while responding to the Board's and community's immediate need to develop curriculum products. He supported the position that issues of historical validation and cultural selection in the content had to be confronted and resolved.

Although I supported the organization of the committee, I resisted the unstated rationale on which it was created. During the committee formation, this rationale was not honestly focused on the goals of the process.

The deputy superintendent's purpose was intended to facilitate the use of time. His unstated rationale was, "If we put them all in a room together and let them fight it

out, we would only have to address the group one time instead of dealing with a bunch of individuals at different times." The deputy superintendent's deception of the community people was based on contradictory goals giving the appearance of cooperation when there was no real intention to seriously consider their input. I disagreed with being dishonest and escaping the real issue of men avoiding confrontation under the guise of "they are poor community people and we have to be nice to them" (see Appendix D, No. 26).

In many circumstances, the governance structures of the school institution attempted to placate community people in hopes that they go away. Generally, it has taken little to please them because they have been unaccustomed to bureaucracies attending to their expressions. Consequently, the general mode of school operations has been to disregard the issues with the community and, instead, find a way to appease them and give them a sense of attention. Serious consideration of the community appropriating school knowledge has been marginalized, countered with the notion that the "authorities or experts know what's best for poor children."

Lack of funds, time, and clarity in the process of task definition retarded the momentum of the process. With the magnitude of the tasks, I was unsure as to how long the staff would be able to maintain their stamina and

perspective to struggle to define relevance and meaning in the curriculum from multicultural perspectives.

My speculation soon turned to reality as indicators of stress surfaced. Several staff members proceeded to apply for other positions. There were indications from staff members, both white and African American, that the expectations and the controversial demands were too great. References were made to the content being elusive, ambiguous, and unmanageable. Feedback from the African American staff described the process as disjointed, unclear, and unsupported at a level appropriate to satisfactorily meeting the timelines of the mandate. These more critical and metacognitive processes facilitated the disclosure of the anxieties and discomforts of staff members. They expressed at times that it would be easier to just "maintain the status quo" and write a guide, send it to all teachers, and let it proceed from there.

These contradictory dynamics were nonsynchronous to the process defined as multicultural. Respect and value for self and one's social construction were in conflict with, and simultaneously related to, respect for the voices and histories of all others engaged in the process. This "lost history" of African Americans being researched heightened the awareness of the omissions and distortions in the personal educational histories of the staff. These revelations signaled contradictions in the knowledge and beliefs on which each person based his or her personal

existence. The essence of the individual staff members was being called to question and challenged at the same time that they were expected to facilitate an approach that would provide students equitable access to their history and that of other cultural groups.

Given these struggles, dialogue on the process of transferring this experience to classrooms had not surfaced. How would these experiences become real for teachers to incorporate into classroom curriculum? The staff focus was on lesson plans, but the lesson plans were not constructed within the experience of the teacher. In summary, the process of change and struggle which typified the experience of staff, would have to be recreated by teachers to ensure that teachers and students learn to critically analyze for meaning and understanding of the mystification of their cultures.

Following the board presentation, the curriculum and instruction staff began to construct that process. For clarity, I attended their April 30, 1990, Monday morning staff session.

As I entered the room, the staff reactions were mixed with surprise and disconcerted, distanced looks of frustration. Their discussion centered on community and facilitator presentations and the collection of completed lesson plans. Ahzu, the recently assigned (black male) community staff person, was attempting to collect lesson plans from staff, but there were questions on the design

with which he was not clear. The staff in the room were experienced facilitators, but they appeared inexperienced and unfocused, with minimal clarity of purpose as to what was being presented for discussion, the rationale, the objectives to be accomplished, or the linkage to the outcomes of the process. After listening and observing, I expressed my urgency for clarity, predicated on the need to present the multicultural infusion goals, objectives, and strategies to cabinet, the other superintendent level staff. Particularly, the proposed budget for 1990-91 needed definition, to ensure that funds would be allocated.

Staff members responded in defense of their hard work and investments of time in seeking out resources and information. They appeared more emotional, defensive, and uncomfortable as I reclarified the timelines under which we were operating. I reiterated expectations of collaboration as the model for multicultural education was being conceptualized.

I was surprised to learn that the collaborative approach had been abandoned to primarily the director's conceptualizations of ideas for purposes of expedience, and that the staff had minimal knowledge of the plans for the direction of the process. They were only aware of lesson plans, not goals, objectives, activities, and timelines. These signals from staff indicated lack of communication in that the process was yet unclear and ambiguous, but evolving. I thought perhaps that the overwhelming tensions

and emotional confrontations with race, class, and gender inequalities had created the resulting climate of resistance and caution. This realization stimulated me to actively engage the staff as the facilitator of the planning process inclusive of all stakeholders. In reflection, I had invested enormous amounts of time attempting to include the community in the decision making process, while neglecting to facilitate support and collegial linkages for the staff. I feel this lack of support contributed to the elected transfer of several staff persons to other positions in the district.

#### Analysis and Reflections of Stage 1

The initial stage of public tensions and struggles among the Board, staff and community concentrated on recurring relational, yet simultaneously contradictory, themes. The first theme recurring throughout Stage 1 confronts questions of definition. "Is curriculum synonymous with a curriculum guide or products of curriculum?" Dialogue on "the curriculum" among the stakeholders consistently referenced, initially, a "written document." If we identify a textbook, construct a guide, use a map or some tangible object, then it is assumed that we have developed curriculum, a path to effective Afrocentric instruction. These symbols of instruction have historically been constituted as the materialism of teaching and learning, marginalizing other forms of instructional resources or pedagogy. In accordance with

the community's demands, this appropriated school knowledge as validated in print was to be translated and transmitted to children via the powerful, didactic, official, direct instructional approach. If the Board mandated a policy, then Afrocentric curriculum should become a reality, as perceived by the community.

Unfortunately, the hidden curriculum as presented by Giroux (1985) was not considered as directly representative of the curriculum experiences of students. In this theme, consistent with the social behaviorists, students were viewed by the community as receptacles for new and different knowledge. Teachers were to be given knowledge, facts, and truisms as defined by the African American community activists and by mandate, teach it. This contradictory theme created divisiveness among the stakeholders in the struggle as to who would appropriate school or curriculum knowledge.

The second theme recurring throughout the data of Stage 1 being challenged in these struggles over the definition of multicultural curriculum was the acknowledgment of the historical neglect in textbooks and curriculum materials, by publishers and instructional staff of the diverse views and the differential voices of the oppressed in the written historical content. The perspectives of African/African Americans required inquiry, research strategies, and critical analysis to define relevance, meaning, and truth, to locate our population in



the written historical accounts of America's history. Acknowledging this historical neglect in issues of race, class, and gender oppression, created a stage of emotions ranging from guilt, anger, denial, rejection, and negation.

These acknowledgments surfaced through the struggle of dialogue and gradually through the disclosures of the staff, Board, and community. These emotional issues, as related to multicultural education, had been overlooked and had not been confronted directly in the New Orleans Public Schools. These tensions and struggles over the issues of oppression form the foundation for this theme reflected throughout Stage 1 from August, 1989, through April, 1990. Staff had difficulty in openly and honestly confronting their lack of knowledge of the circumstances of oppression in issues of race, class, and gender. As indicated by Pinar (1981), one of the primary pedagogical tasks as a prelude to cultural mobilization is the production of self-awareness. "The development of critical social concepts and their transformations into aspects of identity and self-constitution requires communication in a language of social explanation" (Wexler, 1988, p. 218).

For the community activists, providing a tangible product, a curriculum guide seemed more facile and time efficient than constructing a critical process of education from multiple cultural perspectives. The more facile, product approach, the content of African/African American history taught using rote memorization approaches to

learning, predominated the authoritarian views of those activists in support of "mandates." Many of our teaching staff traditionally use this approach. However, it became evident based on our experiences that this multicultural change process could not occur as other curriculum initiatives had been approached. A process aimed at developing changes in educational interactions so that students become engaged and empowered to find relevance and meaning in their learning was not explicitly defined by the community activists as "Afrocentric curriculum." Although, the staff had begun to understand that they were discovering meaning and cultural bonds through active and interactive research, dialogue, reflection, and critical inquiry. These struggles and conflicts radiated as a theme through Stage 1 as questions and revelations were raised.

In contrast, the critical analysis, dialogue, and collaborative approach seemed irrelevant to the majority of the stakeholders. They could not understand that the intent of this process was to facilitate education of relevance considering the diverse race, class, and gender dynamics of the students and teachers as they apply concepts to their social world. They could not appreciate the value of an approach different than that which they had experienced. They could not understand that this dialogic approach would require more time and investment, if education were to be institutionally reformed. They perceived that delay and resistance tactics were being used

to circumvent their demands. They could not understand that our collective goals were consistent, however, the process to achieve these goals was different.

The third major theme evidenced in Stage 1 was that of control of the curriculum. Is the curriculum controlled by the group or entity that calls the issue to the agenda? Is it the controlling administration who is legislated to action by mandates of the Board? Is it controlled at all? Instead, is the curriculum to be collaborated upon, analyzed, and organized collectively, clarifying definitions of education, defining the goals, and establishing through consensus the processes necessary to achieve those goals? Is it through a process of ongoing struggle, questioning, challenging, and confronting that all stakeholders of urban education grow and remain a community of learners? In this stage, the community protested and created a stage for action, hence determined that they should appropriate school knowledge based on their life experiences to the exclusion of those charged as official school representatives.

In spite of the public community struggles and tensions to essentially produce products and materials of school knowledge and curriculum, the staff struggled throughout Stage 1 with the concepts of multicultural and Afrocentric curriculum. These struggles formed the foundation for the development of a process approach focused on redefining education from multiple cultural

perspectives so that teachers and students find relevance in the curriculum.

As an African American female administrator, I have struggled with the mystifications and distortions of my historical location, and I am continuing to struggle for explanations and meaning. In Stage 2, I attempt to document and describe this new history in the struggle to search for self-representation in a world of education constructed on a foundation of race, class, and gender oppression.

## Chapter 6

### Stage 2: Building Collaboratives Among the Stakeholders May, 1990 - August, 1990

By May 2, 1990, teachers, staff, and community members had arranged for weekly discussion sessions to research the historical and cultural content of African/African Americans. Events of that week marked the continued weakening of the unifying forces present in the curriculum and instruction unit. I observed distortions and inconsistencies in interpretations of meetings and conflicts in interactions among staff. Staff seemed more short tempered and less tolerant and understanding of each other's points of view. My interactions with staff had been based on trust, confidence, openness, and honesty. I felt secure that they would question or approach me if they perceived difficulty in communications.

Staff had begun to increasingly challenge their varied historical perspectives and identities through ongoing discussions in staff meetings, research circles, and revelations that they had never been taught specific African/African American content. Their analyses led to questions and challenges of myths, distortions, and contradictions in written textbooks and source documents. It seemed difficult for some to accept the questions of others, cognizant of the diverse emotional reactions. There were moments when I felt alienated from the unit which had recently demonstrated their collectivity in

confronting issues of power and powerlessness with the superintendent and board. It seemed as if the more we struggled, the stronger and more successful we became, yet the moments of distress, discomfort, and dissolution increased simultaneously. Three staff members had pursued other positions in the principalship, signaling withdrawal from the more challenging attacks and charges on their credibility from the community activists.

I was told that various members of the staff perceived my participation in the curriculum and instruction staff meetings as intrusive and nonsupportive of their efforts. As I reflect, I realized that my feelings of exclusion from the communication circles were accurate. These realizations were strange and unsettling. I acted no differently with staff; however, there was a change in relationships. I did not want to believe my race or gender were contributing variables, although it appeared as if recently there were more cohesive relationships developing among the white staff members of the unit. I observed separate meetings emerging among white staff exclusive of African American staff. I thought that our common bond of commitment and dedication to change education would prevail over the struggles of identity as we grew more conscious through the process. I attributed the ambivalence among staff to the emotional trauma which had been endured with the community and Board's obvious distrust and lack of confidence in the infusion efforts. I was unable to

confront these issues directly before the manifestations of the trauma were made evident.

From May 7, 1990, the director, who had become ill, was not able to return to work. I knew that I had only just begun to confront these perceived issues of oppression and conflict which required resolution before the staff could rejoin hands to continue to struggle to define education from multicultural perspectives. The staff lacked leadership and consensus as to expectations and directions. A budget process, which required that procedures and outcomes were defined for the new fiscal year, dictated clarification of the future direction of the multicultural infusion initiative.

In preparation for the staff meeting scheduled for May 11, 1990, I researched curriculum models that would assist in defining the process for multicultural infusion, emphasizing the African/African American experience.

Considering staff and teacher experiences in curriculum change processes, there were specific assumptions on which they concluded the process must be grounded.

1. Teachers' participation and their autonomy must be considered in the development of any curriculum change process in schools. The staff encouraged teachers to actively engage in the construction of what multicultural education would be in the New Orleans Public Schools.

2. Teachers had to be provided the opportunity to define, construct, and understand their role in the process.

3. Teachers wanted background information to research the lost history of African/African Americans.

4. Strategies had to be developed that would relate the content that teachers perceived as knowledge, to the lived experiences of students, their history, and culture.

5. Through active engagement, teachers needed to experience the application and synthesis of the proposed concepts with community and social activities. (See Appendix D, No. 40.)

Prior to the meeting, staff reactions to my more direct engagement were varied, as indicated by their comments:

We're glad you're participating with us. We've engaged in the process, but we've been wasting too much time. The engagement and dialogue have not really brought us to any conclusion or consensus as to how we should go. We're producing lesson plans, because that, we understand, but lesson plans on what, and in relation to what, has not been clearly articulated with consensus. (See Appendix D, No. 41.)

I did not realize that the staff required the level of support and facilitation that they were requesting.

In reflection, those reactions support the assertion that new initiatives require ongoing support and assistance even among those facilitating the process.

Patience in coming to consensus was a new skill being developed by the staff. The usual approach of being given



a task to complete proved to be more efficient, required less collaboration time, and depended on a hierarchical implementation model. In reflection, I struggled with whether they welcomed my involvement, because they perceived that I would relieve them of the need to struggle by authoritatively "telling" them what to do. I was mindful of the role of the oppressor and the oppressed, in that there is some relief in not having to create and be responsible for that creation.

### Defining Content and Process

Feeling apprehensive, knowing that the trust level was uncertain, I struggled for the most appropriate approach for the May 11, 1990, meeting. I decided to ask questions. "What is it that we were trying to do? How should we proceed? What should we do?" Immediately, the foreign language specialist responded that this was clearly a social studies activity and that Jojo should coordinate it. Their personal friendship dictated that he would defer to Jojo on the assumption that Jojo's territory had been invaded. I probed, "In what areas of social studies, what does that mean?"

Jojo began to delineate areas of consideration. He was asked to construct his view of the process. He explained, "We should only use social studies because that's all we have the time and the resources for. We should deal with one or two teachers so we can get a clear

understanding of the expectations" (see Appendix D, No. 41).

Jojo deferred to the mandate from the State Department of Education (SDE) that we should focus on United States History. His suggestion was, "Take three teachers in different schools in United States History and begin to infuse the cultures into it (see Appendix D, No. 41).

The staff then asked, "What about the local mandate, that we focus K-12?" He responded:

We should tell the Board that it's impossible to do this. Portland took 14 years and Atlanta invested \$11 million and had accomplished little. We have no money, no direction, and we should focus only on what we can manage. (See Appendix D, No. 41.)

The staff was mindful of Jojo's interest in being "in charge" of the process, aware that power and control were his mechanisms for achieving change.

The staff disagreed, "If we could do social studies, then the specialists for language arts could focus on language arts." We then began to construct a tree with branches extending out from social studies into other curriculum areas (see Appendix D, No. 41).

The trunk of the senior high tree was American History and Civics (Grades 9-11) with branches to American Literature (Grade 11), Algebra I, Geometry, Biology, and General and Physical Science (Grades 9-10). The leaves on the branches of the senior high trunk included, Speech/Drama, Visual Arts and Music across all content

areas (Grades 9-12) (Multicultural Perspective for Education, 1990).

The middle school trunk included American Studies (Grade 7) and Civics (Grade 9) with branches to Language Arts (Grade 7), Introduction to Algebra, Algebra I (Grades 8-9) and Life Science (Grade 7). The leaves on the middle school tree included Speech/Drama, Visual Arts and Music as they extend throughout the curriculum (Grades 6-9) (Multicultural Perspective for Education, 1990).

The elementary school tree focused on the theme of Social Studies at Grades K and 5; interdisciplinary with branches to Language Arts, Math and Science. The leaves extending throughout the tree include Art, Music, Dance, Health and Physical Education. Arriving at consensus on these areas required five hours of dialogue. Consensus was achieved because each specialist valued the development of education for relevance across the curriculum. They concluded that content isolation and fragmentation have contributed to the alarming statistics on school failure, absence, dropouts and discipline. This plan proposed to address that issue (Multicultural Perspective for Education, 1990).

The staff considered the numbers of schools which could be realistically supported in the development of this process, conscious of the limited number of staff persons with 80 elementary schools, 21 middle/junior schools, and 19 senior high schools. With the current staff, the

feasibility of 10 model developmental sites was determined to be manageable. Three senior high schools, three middle/junior schools and four elementary schools were determined as a representative sample of schools socially, economically, and politically, including 250 targeted, instructional staff participants. These staff would include principals, librarians, special education teachers, target teachers of the named grade/content areas as well as teachers of Chapter I and arts connection teachers of music, visual, and performing arts.

A skeletal staff development plan was to include curriculum and instruction staff, school site staff, and community. The staff development components consisted of: (a) training and education of the research writing teams in African/African American history; (b) an awareness experience open to all staff and community in the district, "Expo 90" to serve as the introductory session for the 1990-91 school year; (c) pre-service for model school target personnel; (d) ongoing support sessions for model school target personnel; (e) inservice for total staffs in model schools; and (e) districtwide inservice for instructional personnel (Multicultural Perspective for Education, 1990).

Staff development and the purchase of material and human resources to complement the curricular experiences have been historically neglected in the district. The budget request of \$500,000 would be used to address these

areas of inequality of access. The structure and content of the training and the selection of resource materials relied heavily on the input, interactions, and recommendations of teachers and school site staff.

In response to the local mandate of the implementation of K-12 curriculum, a systematic schema presented the infusion process on three levels for year one (see Appendix N).

On May 16, 1990, the \$500,000 proposal of infusion activities was presented and discussed with the leadership team of the district. Issues surfaced regarding model school selection and participation in the process as related to staff development. The leadership team resolved that the staff dialogue and developmental activities were the most critically necessary aspects of the process and that all schools needed the opportunity for staff development, especially since funding had never been allocated proportionate to the needs for pedagogical change. Upon concurrence from members of the leadership team, the proposal was accepted as the districtwide approach. Consequently, I defended what had become the "Multicultural Infusion Process," throughout the budget cycle.

By mid-May, it seemed as if the struggles of conceiving the process were diminishing into the struggle to sustain staff collaboration and unity of purpose in all subject areas of the K-12 curriculum content. This

intentional linkage of content with the concepts of research, inquiry, dialogue, and critical analysis of African/African American history and culture, required staff to reflect on their experiences of dialogue and collaboration on the issues encountered during Stage 1 from August, 1989, through April, 1990. Hence, continuity of the process was interrupted when four instructional staff persons were appointed to principal positions. Although the reason cited for transferring to principalship positions was increased compensation, I wondered how much was prompted by the myriad of events, contradictions, and emotional traumas that overshadowed the process of the development of education from multicultural perspectives. The struggle for stability escalated.

In an effort to maintain communication with members of the Board and the community, the emerging view of education from multicultural perspectives, African/African American infusion, was presented to them on May 25, 1990. Although the Board had demonstrated limited confidence in the staff's efforts indicative of previous reactions, we attempted to provide them a conceptualization that they could find politically expedient. Cognizant of the research and the board members public emotional reactions to issues of racism and education, I prepared a workshop intended to establish a common language on the theoretical conceptions and perspectives of multicultural education.

My goal was to demonstrate that this endeavor had to transcend the teaching of the content and facts of African/African American history. I prepared a delineation of the goals, objectives and the legislative outcomes of the 1960s trends in multicultural education as currently being considered in New Orleans some thirty years later. In contrast, I proposed a new, more critical definition of education that is multicultural. Instead of a product approach to multicultural education, I proposed a definition of multicultural education as an educational process, which examines through critical thinking the history and content of African/African American culture as interrelated with all content areas so that education becomes relevant to the needs and interests of the students of New Orleans. I proposed that as a consequence of this relevant multicultural education, students would be prepared to engage in activities that could lead to change in their lived experiences that could foster educational and social equity. This conceptualization of multicultural education implied pedagogical alternatives in critical teaching and the redefinition of the aims, goals, and outcomes of education (Multicultural Perspective for Education, 1990). Questions of terminology posed intermittently by the Board substantiated the beliefs that the language of multicultural education was foreign to them.

The May 25, 1990, cabinet meeting with the other district superintendents also underscored the need for the development of a common language on the issue of multicultural education. The need to establish a common language that enabled us to engage in rational discussions on issues of race, class, and gender oppression in education was evident. In reaction to the ideas that had been prepared for discussion with the Board, my colleague, a white male, associate superintendent, remarked, "This is a vulnerable time, and politically I can't agree to allow you to present anything that the group had not discussed." He was concerned with board member coalitions that had been constituted on racial lines which generally supported his point of view. He did not want any discussions that would create anxiety or dissolution of that support since the Superintendent's contract was due for renewal (see Appendix D, No. 42).

With these remarks from a teammate, I felt a sense of abandonment and isolation on race and gender lines, especially since my issues concerned inequity. It became clear to me that before the Board could understand issues of race, class, and gender oppression, we, as a team needed to clarify our use of terms for consensus among us. I realized that these issues were explosive and could create more dissolution among my colleagues. Several of them, particularly other women, did understand and supported with



confidence the attempts to clarify the language of the concepts with the board members.

Castigations had been hurled at the Board by the community. They had not been equipped to respond appropriately because they had no common understanding of language with which they were comfortable. The need to define such words as "Eurocentric," "Afrocentric," "Diaspora," "diversity," "racism," "sexism," "gender," "subordination," and "oppression" were to form the foundation for or the departure from the dialogue. The presentation outlined the goals and objectives of the multicultural infusion process and its relationship to relevance in students' learning experiences. The intention of the presentation was to show that if teachers were to function as facilitators of instruction and knowledge, then students would be supported in becoming competent, self-confident learners and inquirers of knowledge, as stated in the mission of the New Orleans Public Schools. The final goal of the presentation was to explain the acquisition of appropriate multimodal materials and experiences using visual, audio, and print texts for students.

It was necessary to remind the Board that, historically, support materials that valued diversity had not been provided for students; hence, a basal text driven curriculum is what the children consume or reject. Through that presentation and discussion, the definition of education from multicultural perspectives was born. It was

born among controversy, conflict, contradiction, collaboration, dialogue, and nonsynchronous relationships among colleagues, the Board, and community.

Other matters of the Board precluded the presentation of the multicultural infusion process. However, arrangements were made to meet with board members individually, to provide the overview.

In the individual session in May, 1990, with Mrs. Gig, who fully accepted the proposal, she referred us to a group of organizers, the People's Institute for Survival and Beyond, who had conducted a workshop entitled "Undoing Racism." She suggested that we consult with them on the definitions, particularly that of racism. They define racism as a "combination of power and privilege plus race prejudice," which was somewhat different from that which we had researched (see Appendix D, No. 44).

In a second session, Board President Dr. Car listened attentively and stated that he was extremely impressed. He more significantly stated, "I didn't expect ya'll would accomplish so much. I knew what we charged ya'll to do was almost impossible with no funds. I'm shocked that ya'll were able to get as much accomplished as you have" (see Appendix D, No. 44). He complimented the process and affirmed the submission of the \$500,000 budget which included materials, staff development, and field experiences for the students in the 10 model schools.

These reactions were like balm and energizers for the staff in comparison to the Board's previous reactions. To momentarily emerge from a cloud of distrust and lack of support was reinforcing, although there was disappointment in the realization that board members had such low expectations. With a renewed sense of mission and purpose, the staff launched into a learning process with their colleagues, appreciative of the identification of significant other teachers and community members, who could contribute to the initiative. Their tolerance, however, was frayed by the experiences of the recent nine months, but there was encouragement to continue to fulfill the goals of the mission. Through the experience of collective social action, the staff had come to a consciousness which stimulated and encouraged them in their self-confidence, critical reflections, and creative thinking.

#### Funding a Process and Products

I remained the spokesperson in response to the political issues raised publicly on education from multicultural perspectives, throughout the public hearings of the budget approval process, while the staff continued to seek out and build coalitions of workers, researchers, educational anthropologists and sociologists. The goal was to enlist school site staff to extend the skeletal proposal, understanding that the framework was dynamic and the process evolutionary. Once the funding level had been

determined and the directions of the process had been planned, my direct participation shifted to observations, feedback, and support of the instructional specialists and teachers.

Selection of the model schools was based on the criteria of faculty interest as indicated by participating in the orientation activities of the process. At the May 25, 1990, meeting of the selected principals, they expressed appreciation for being selected. The terms of the participation agreement were outlined and their commitment to the process was solicited. Each of the principals reaffirmed their participation as stated in the levels of involvement for model schools (see Appendix 0).

The "call for volunteers meeting" conducted in February, 1990, formed the pool of candidates who were considered members of the instructional module writing teams for each grade/content area. The voluntary attendance of teachers, librarians and community persons created a natural pool of interested constituents who could become paid writers once money was appropriated. They had met throughout April and May to determine a direction and to plan for the "product" representation of the process. They concluded after ongoing dialogue that it was paramount to produce prototype lesson plans that would assist teachers in their understanding of multicultural infusion, acknowledging that this concept of multicultural education was defined differently than those commonly used. In

concurrence with the plan, all curriculum and instruction staff and potential writers would participate in a two week writing team seminar intended for April and May, 1990 (Multicultural Perspective for Education, 1990).

The intent of this ten-day seminar was to provide foundational historical data, enriching that which had been presented through the African-American Baseline Essays (1989). Various community and university representatives provided primary source data, bibliographies, and cultural artifacts, from literature through to the arts. The goal of the seminar was to locate the content of African/African Americans in the research of the history and the literature of their times.

The seminar presentation topics more specifically focused on "African American History," "The Diaspora," "African American Literature," "Contemporary Africa Today/African Art," "New Orleans African American Heritage-Tours of Significant African/African American Sites," and "Visual Artistic Contributions of African/African Americans." A more controversial community member, a former principal, presented slides of a "Trip to West Africa," which were received with negative reactions. "African and African American Mathematicians," science, oral literature, African/African American music, and cultural diversity were also topics of discussion (see Appendix E, Nos. 6, 9, & 11-22).

Stimulated by their new awareness of the historical content, the objective of the writing teams was to produce instructional modules in each of the content areas and grade levels previously identified. These modules were to be correlated to the content areas of the State Curriculum Guides. The organizational structure of the modules had to be determined by each writing team (African/African American Curriculum Infusion Instructional Modules, 1990). These writing teams consisted of teachers and instructional specialists from each of the content areas and community representatives, inclusive of university professors. Throughout June and July of Stage 2, writing team members researched content in the community libraries, museums, and archives. They researched, dialogued, and challenged myths, distortions, and omissions in their learned history. The developmental stages had fused into a movement to ensure that staff and teachers were engaged as a learning community in the process. They struggled to define in the instructional activities the perspectives of African/African Americans throughout the content areas. In spite of the struggles, it was evident that there was now a common purpose in the struggle. Their voices will be documented throughout Stages 3 and 4 of chapters 7 and 8.

On June 19, 1990, the staff met with Dr. Moje (African American male), Director of Child Welfare in the New Orleans area, in preparation for the August "Educational Expo '90." Dr. Moje agreed to serve as the program

moderator for Expo '90; the systemwide orientation awareness activity of the infusion process. He is respected among most community groups for his knowledge of the social and economic implications evident in New Orleans. As he affirmed the inclusionary strategies that engaged colleagues and community in the developmental process, he stimulated new life into staff who were scarred from battle with the community and the Board. He legitimized our actions in the struggle for direction and process as he described many of the community activists that we were "entertaining." He referred to our efforts to engage their support as a misdirection of time and energy. His assessment based on multiple interactions with the community activists was, "They only want money and you should go for what you know is best for kids" (see Appendix D, No. 46).

Simultaneously, on June 19, 1991, the African Infusion Advisory Committee held its first meeting. Consequently, I did not attend the meeting of the community group. I had also grown weary of the public debates in defense of our position of inclusion and equity in defining multicultural education as opposed to one of segregation and superiority as defined by Afrocentrism. The community wanted to control the curriculum content such that it becomes defined by African Americans as opposed to European Americans. They would not accept multicultural as more inclusive. They believed that as a consequence of historical neglect

of the African/African American experience in curriculum that now, the African/African American content should be positioned as more significant. They perceived that we, the bureaucrats, did not value Afrocentricity and were ashamed to admit our heritage, consequently avoiding the name Afrocentric. I desperately needed time to recharge in a more supportive climate. I chose to dialogue with Dr. Moje.

The community contestations continued at all board meetings as attempts were made by the deputy superintendent to minimize disruptions of the process by certain community members. Jojo was appointed as the coordinator of the board appointed committee, based on his success with producing documents in which the board could enjoy political success.

In an attempt to create a results oriented climate as opposed to a forum for rhetorical speeches, prior to the first infusion meeting, the Deputy Superintendent met with Batu. He stated:

If there's going to be any community involvement in the curriculum, you all have to understand clearly, that the curriculum department will have the leadership for that and the school district will not abdicate its responsibility to insure that the curriculum for the children is developed. (See Appendix G, No. 1.)

The initial meeting was similar in content to the others. The struggles over the curriculum between the administration and the community were as fierce as ever over definition and control of the curriculum. Certain



members of the community felt "we know the truth...we've experienced the struggle and could teach you the right way to teach our children" (see Appendix G, No. 1).

The advisory committee's first official meeting on June 19, 1990, consisted of ceremonial greetings and introductions of the Board and committee members. The deputy superintendent defined the role of the group as that of "guidance-advice," "counselors," and "think-tank." The official charge from the Board was received by the group. One reaction expressed by an activist was, "I hope this committee isn't a blue ribbon group, otherwise this community has failed and there's no need for this committee" (see Appendix G, No. 1).

The same community activists were present among the representatives. They attempted to ascertain the directions and goals for the committee. Jojo, however, controlled the agenda, often referring to the committee charge for focus and presented the film, "Ethnic Notions," to create a context for developing common understandings among the group (see Appendix P).

Reactions of teachers and curriculum and instruction staff indicated resistance and disregard for information emanating from those particular community representatives. Their combative and exploitative tactics had created a negative aura around the issue of African/African American infusion. Teachers remarked:

We don't want any part of this, because we don't have degrees in black studies. We will not be humiliated

and harassed publicly by the Board and people in the community....We don't even see why this is such an issue because we don't even have time to teach all the curriculum we have. (See Appendix D, No. 40.)

As of June 19, 1990, the budget process was under way with contingency groups forming around deletions from the budget. The staff had proposed the \$500,000 budget and it had been maintained in the budget.

During June, the struggles with the community were being confined to the board meeting settings and the advisory committee meetings while collaboratives were being formed among teachers and support staff on less political terrain. Focusing on professional issues of education, teachers and instructional staff participated in workshop sessions with community leaders and teachers. The multicultural instructional modules were being constructed. Amidst the process of balancing a deficit budget, the Board was presented with the budget proposal for the multicultural process, the African/African American Infusion phase. Inclusive of the three levels of the plan, the budget concentrated on the resources for the model schools, content area supplementary materials, staff development, as well as field experiences for students. The teachers and staff were defining these levels of involvement as the Board struggled over the value of the multicultural process in the context of diminishing and unequal resources. The community activists, however, continued to reiterate that \$500,000 was an inadequate level of funding. Batu commented:

The need to proceed with the infusion of African/African American studies and culture into the curriculum is critical. The African American community has worked diligently to provide a meaningful curriculum so the children will know something of their heritage and improve their knowledge of self and their self-esteem. We should have as much or a more active part in developing a core curriculum. There has been no teachers' inservice and now a cut is recommended. Five hundred thousand dollars is not sufficient for the K-12 program. We want a solid, not a perceived program, and we want all native American cultures to be included. (See Appendix E, No. 7.)

The pressure remained on the Board, not only in the area of infusion, but also on other budget issues, that is, magnet schools and their conceptual basis, alternative programs, and after school and summer programs. Batu said, "We need to get our children off the streets, put something together to give the children something positive," (see Appendix E, No. 7).

On June 25, 1990, the budget passed amidst continued controversy with the community members. They had become actively engaged in board actions on budgeting and expenditures. Community members were disgruntled that the infusion proposal lacked a K-12 program design as mandated by board action, for implementation September, 1990.

By previous experience, it was unrealistic to escalate the process to accomplish all of their expectations in such a short period including all grades and subject areas K-12. Assuming the risk of further alienation, we defined the approach to multicultural education as a reconceptualization of educational experiences in the

school district. Consequently, if the process were to be implemented at all, teachers and administrators were to be engaged with it, as a transformational dynamic process, requiring time, financial, and active support from the district administrators and the Board.

#### Developing Consensus

Dialogue continued with individual community activists from June, 1990, through to March, 1991, at various school site locations. I attempted to convey that the staff and community, were not in conflict with the conceptions under which the process was constructed. However, it seemed as if the activists planned to retain an antagonistic view publicly. They wanted a department and wanted control of the department and the curriculum regardless of the position the administration presented. The community activists wanted children to learn their lost history. We concurred. They wanted children to be actively engaged so they would remain in school. Hence, their view was one of relevance, which we defined as active participation, interaction, critical analysis and dialogue. Our view encouraged students to challenge myths, distortions, and misrepresentations across all content areas inclusive of the arts, reflective of students' personal history. We agreed with the community view that students must be less passive in class and that they must be guided through processes to challenge and confront issues of power, control and authority. We agreed that

students must be supported in recognizing historical, institutional racial prejudice disguised as individual actions, if they are to collectively act in the current political, social, and economic contexts of our society. We agreed with the community that strategies needed to be employed for students to recognize the hegemony of race, class and gender oppression and to practice the development of strategies to undo this competitive, individual, white male, power ideology that dominates the current political, social, and economic dynamics of the country. We agreed fundamentally that schools must function democratically, so that teachers, administrators, parents, and students can celebrate the diversity of ideas that abound in those interactions.

The issue on which we disagreed was that of process and approach. As staff, we contend that in struggling toward that process, we transform our beings to becoming that for which we strive. I could not articulate these views as I entered into this process. However, as a result of constant study and participation throughout this process, I have become enabled to reflect on actions and become transformed as a result of these struggles. I felt at times that our community activists agreed with me, but would not concede to "the establishment" as they perceived it. They had formulated perceptions based on their experience and social location, which also required dialogue and challenge to demystify. Their contention was

that once the Board mandated a policy statement, that the schools and teachers should immediately respond by teaching Afrocentric education. Their perception focused on the materialism of education, the textbook, the curriculum guide, and maps, to be taught to students through processes of disciplined, regimented learning. The use of position power to dictate change was their monolithic answer to the complex phenomena of educating urban students.

During this period of enlightenment, curriculum and instruction staff had concentrated on the design and development of the instructional modules with teachers. As each team concluded the organization of the content and resources in the modules, the staff collaboratively planned the closing activity for the writing teams scheduled for July 13, 1990. For synthesis the session was to include a viewing of the play, "The Meeting," which was introduced to us by the community activists earlier in the year. I was scheduled to conduct phases of the dialogue session with the teachers and staff to collectively reflect on where we had been, what we had experienced, and synthesize where we wanted to go.

In a celebration with food and libation as symbols of the feast of a common bond among team members, the viewing of "The Meeting" provided a springboard for proactive dialogue. This fantasized meeting between Malcolm X and Martin Luther King resulted in an encounter which challenged teachers' and staff members' differential

positions, processes, and beliefs. This meeting surfaced doubts, conciliations, and finally collaboration between the giants of the modern civil rights era. Memorable quotations from the play included Martin's, "don't mistake non-violence for non-action," and Malcolm's, "you don't tame the lion and leave the jungle unchanged", and both "if we had joined hands and pushed in the same direction, just imagine what we could have accomplished." It was an emotional and symbolic meeting for the teachers and staff. The uplifting and motivated reaction of many of the teachers indicated their dissatisfaction and simultaneously their pleasure with the struggles, both personal and professional, that the multicultural infusion process had stimulated (see Appendix F, No. 23).

They expressed their own personal growth and transformations through their self-reflections. They discussed how the process had provoked them into questioning what and how they were teaching. As they proposed processes for change, one teacher remarked:

I've never had such a powerful experience in my teaching life, and I've been around here for 25 years. I can't believe how poorly I've been teaching in comparison to the life I figure I could bring to it after having this experience. (See Appendix F, No. 23.)

They also voiced dissatisfaction with "the blaming" from community members who presented during the seminar sessions, particularly when they were not perceived as representative of the teacher's expectations.

The teacher resistance to the community activists was framed by experiential scenes of their board room demonstrations. Teachers resented the view that community people should control the curriculum in opposition to teachers who are charged with the responsibility for teaching children. Surprisingly, the teachers requested inclusion in the struggles at the board level. They asked, "The next time the board has a confrontation with y'all, call us, and we'll tell them." They obviously wanted to support this educational change process actively, as they maintained an active role as participants and builders in the process (see Appendix F, No. 23).

The majority of the participants voiced their interests in assuming the responsibility for making education relevant for children. I was pleasantly surprised at the decisive, pronounced reactions of the teachers. Usually, the evaluations and responses of workshop sessions are positive but generally void of recommendations for follow-up strategies. In contrast, this feedback demonstrated that the process had obviously become a living, breathing, liberating one in which teachers and staff owned it as a phenomenon linked to their own personal lived experiences.

The participants rated the two-week seminar series in which they participated from good to outstanding in 82% of the responses. They explained that in spite of the short duration of the three hour presentations, the facilitators



provided valuable data that were beneficial to their personal understandings of history, necessary for module development and teaching. When asked about recommendations for presenters to serve as facilitators in the future, 85% of the respondents rated "T. J." as unsatisfactory. In response to "T. J.," a retired principal (African American male) and community minister, who presented slides of a West African journey, teachers commented:

This presenter was a disgrace, insulted the group, and berated individuals in a political-free for all. His lack of objectivity and his offensive mockery dictates that he should not be allowed on the grounds of the New Orleans Public Schools. (See Appendix F, No. 18.)

Overall, the teachers indicated a preference for handouts and the hands-on applications of slides, maps, oral folk tales, and the art and music presentations. The teachers and staff concentrated on the inclusion of this content in the instructional modules which they were developing. Again, it was evident that the materials of teaching received emphasis since teachers have been socialized to value those materials. The school district has not historically provided for these material needs on an equitable basis, hence the legitimacy of the teachers' reactions. Teachers, usually, have to purchase their own supplementary materials to support and extend the basal textbooks.

By July 16, 1990, the instructional specialists reported that several of the modules, particularly the kindergarten, the fifth and the seventh grades were

progressing as planned. However, progress of the secondary modules was impeded by problems. The teachers' writing skills and their conceptual skills proved problematic in achieving the timeline. The relationship of the content that they had researched to the core curriculum content was not being concretized in the modules. Three to four teachers were retained in each of the content areas to finalize the editing stages with the instructional specialists.

The multicultural infusion proposal was presented to the Community Advisory Committee on July 26, 1990, elaborating on the perspective from which these modules and staff development activities were being developed. After a year of antagonism, I confronted their resistance with ambivalence, as a result of continuous attempts to meet, to include and to value their recommendations. Reactions from committee members continued with the same cryptic comments that had become a standard refrain, but that had ceased to evoke emotional responses. I had learned to manage and understand their impatience, frustration, and lack of understanding of curriculum development processes. Batu stated, "We need an educational system which will empower people and not perpetuate subservience by addressing the global problems for the purpose of productivity. We must eliminate the happy servant syndrome" (see Appendix G, No. 2).

Several comments from other community members (African American) were acknowledged. Mrs. G. J. remarked, "Self-esteem building is a need which must not be ignored and should begin at the kindergarten level" (see Appendix G, No. 2).

Mrs. Wr C. said, "There's more to the work of this committee than meets the eye, for example, the impact of racism on the family" (see Appendix G, No. 2).

Mrs. Mic commented, "We are about the business of helping people to feel liberated. We must have a total philosophical approach to education. We must all examine ourselves and feelings to better get the job done" (see Appendix G, No. 2).

I listened to these new comments, following the presentation, which talked of teaching children economics in a more comprehensive view of education as opposed to the view of the facts of black history. It appeared that members of the committee had begun to speak with confidence through their multiple, diverse voices superseding the more vociferous activists. Comments also centered on the politics of the committee and its operational structure as established by the administration. The deputy superintendent intervened, "Nobody has a corner on truth. The committee must come together. If every administrative decision is to be fought, there won't be any progress. The school system is sincere about this infusion, you must remember" (see Appendix G, No. 2).

I respected several of the committee members as community people who were committed to the children of the New Orleans Public Schools. There were others who required that I painstakingly remain civil and polite. It was truly a labor of love which required patience, openness, and humor to continue. I had become weary of the personal attacks, but I resolved that these were attacks lodged against an oppressive system. We struggled to continue to share information, ideas, and suggestions as they were silently incorporated in the process and/or the instructional modules. The community activists, however, guarded their ideas because their interest was to market them to the district through contracted services, although they continued to espouse their interest in the improvement of education for the students of New Orleans .

During this time a new issue, the renegotiation of the teacher's union contract had appeared in the spotlight. I sat on the negotiating team during the spring and summer of 1990. There were at least three areas in the teachers' union contract that related to racial quotas and committee structures, that assigned equal numbers of participants by race. My management position on the union contract negotiations team was to include wording that was reflective of education from multicultural perspectives. The teacher union leader (African American male) resisted. He was suspicious that management wanted to exclude teachers by race. As a result, for every article in the

contract that had multicultural/multiethnic, the union wanted multiracial. This signaled that they were not interested in a conceptual view of inclusion, but more one of equal treatment.

### Sharing the Process Definition

Education from multicultural perspectives: African/African American infusion, became the cornerstone for all August, 1990, opening of school workshops. The series conducted by the Effective Schools Committee for three middle schools in the district included my presentation regarding the newly developed "Multicultural Perspective of Education" as a process for systemic educational reform. Focusing on relevance and meaning for equity through interaction, inquiry, and critical analysis of the lived experiences of African/African Americans as the foundational position, teachers were engaged and welcomed the opportunity to be involved in staff development. For many, the historical content was new and their response was that this is long overdue (see Appendix F, No. 24).

At the August, 1990, Management Conference the view of education from multicultural perspectives was presented to principals. It was met with mixed reactions. Approximately two of every four principals expressed their appreciation that finally we had begun to look at specific issues of educational inequality in the district. One of four looked at suggested strategies for enhancement and extension. The

other one of four principals was skeptical saying, "This is going to take us backward. This is unnecessary, why are we raising this issue in our schools. Why is this important? This is going to take us back years" (see Appendix F, No. 25).

In response, the staff primarily focused on questions particularly concerned with selection and participation of schools in the process. Some principals felt they were being excluded from the process, that their schools should be involved in the multicultural movement in lieu of other schools. "Why are we taking this to the elite schools; this should be for black children, this should be for poor children?" Other principals explained that many of the reactions were motivated by jealousy, by issues of competition (see Appendix F, No. 25).

In reflection, the process has created a phenomenon where principals and teachers are more readily self-selecting into the initiative. With the time being invested to model the belief and to demonstrate the struggle of change, the community of learners theme has become more acceptable and realistic. Had we begun the initiative adhering to the use of a districtwide, mandated, topdown approach, I anticipate that the resistances would have been even more overpowering and alienating.

At the board levels as of August, 1990, Batu continued to surface the issue of inadequacy of progress in curriculum development progress. He represented that:

The resistance from the Curriculum and Instruction Department perpetuated a mediocre, watered down program whereas I presented a program offering depth and character. I wanna know what is going on. We have gotten the resignation of the Deputy now it's time for the Curriculum and Instruction Department to go. (See Appendix E, No. 9.)

Another community member asked, "Why can't I get a job in the district? I've been asking to work on this project since we started" (see Appendix E, No. 9).

Although some of the curriculum ideas were valued, hiring the community activists was not worth the risk of being discredited by teachers and staff. When one of these speakers was utilized as a workshop facilitator, the teachers rebelled and requested in writing that we do not allow him time on the agenda to be abusive toward the teachers as he hurled racial antagonisms.

By August 20, 1990, presentations in education from multicultural perspectives had been made to teachers of Chapter I and special education, in preparation for the opening of school. The objective was to present the newly developed curriculum thrust for every audience that met prior to school opening.

Lola, one of the community activists, requested a meeting with me August 21, 1990, amidst the teachers' contract negotiations crisis and inservice presentations. I encouraged this meeting because he expressed an interest in working with the process. His actions and reactions were becoming less predictably negative. In welcoming him, I attempted to ascertain the rationale for his past

antagonistic behaviors. He discussed Batu's continued need to be a dissenting voice, but, as he said, "I am my own voice, I don't agree with everything, but I wanna be a team player." As expected, he expressed a need to participate in the Expo, the forthcoming community wide event. The first "Education Expo '90" used the theme "Energizing Urban Education" as an introduction to education from multicultural perspectives (see Appendix D, No. 52).

This expression of interest in inclusion provided me the opportunity to share my reactions to his behavior beginning with the March 17, 1990, board meeting. I thanked him for the vital role they played in insuring that the program sustained the budget crisis. We acknowledged that without him and their strategies the African/African American content in the curriculum would not have been pushed onto the agenda of the Board as quickly. However, I shared with him the casualties, the emotional trauma, illness and staff transfers to principalships, the majority of whom were white, which left voids in staff, incapacitating and retarding progress in accomplishing the goals.

I explained that we needed all cultures in this struggle, and I did not intend to operate from a separatist point of view. I said:

I'm not going to operate from racist tenets in the exclusion of all white people thereby only including African/American people in this struggle for a curriculum of relevance....The hurt, the pain and the suffering that had been endured by the individuals in



the unit, created animosity and other obstacles as opposed to bringing people together. (See Appendix D, No. 52.)

I realize that through this emotional struggle and perseverance, we had become more strongly connected as social actresses/actors willing to form collectives to speak to issues of oppression as demonstrated by our protests to the superintendent and the Board. However, it also eroded energy that could have been directed at issues that have far greater consequence for educational equity. Unfortunately, these ideas had been ignored, although I continued to hope for synergistic efforts.

Amidst union negotiations, on August 22 the "Education Expo '90 - Energizing Urban Education" was born. Through collaborative efforts with other units in the district, attendance exceeded 550 including 300 newly hired teachers. The Expo '90 occurred in the most prestigious performance center in our community, "The Theater of Performing Arts." Symbolically, all of the activities were conducted in the best facilities in the community, including the most recently built senior high school. The location of the workshop had become another contentious board issue among the community activists. "Benjamin Franklin was a slave owner and the names of our buildings that African American children use should be changed" (see Appendix E. No. 8). This issue was as paramount to the community activists as student racial designations and the Afrocentric curriculum.

"Education Expo '90 - Energizing Urban Education" was designed for a citywide audience of participants. The goal was to introduce the concept of education from multicultural perspectives through participation in an experience of the artifacts and rituals of varied cultures. The cultures represented were African/African American, Latino, and Asian; the other cultures represented by the students of the New Orleans Public Schools. Interspersed in the experience was the definition of the curriculum focus designed to energize urban education through varied small group strategy sessions demonstrating the infusion of African/African American content in the written and taught curriculum. The Expo '90 opened with an evening presentation consisting of a "jazz funeral procession," symbolically burying the evils of social injustice, followed by expectations of parents to education from multicultural perspectives. The diverse expectations of education were synthesized by Dr. Moje, director of the city welfare department. The superintendent defined the multicultural perspective of education in curriculum reform as board members publicly reacted positively (see Appendix F, No. 27).

The celebration continued with ritual dance performances representing four ethnic cultures with the highlight being a dance performed by an elementary school's "Arts Connection" students, called "A Tribute to Alvin Ailey." With board members' commitment, the Expo '90

evening concluded with the parade of the audience, a "second line" in the symbolic celebration of social equality (see Appendix F, No. 27).

The Expo '90 was received with more enthusiasm than was ever imagined. The attendance of nearly 550 included members of the community, teachers, administrators, the city director of the welfare department, board members, superintendents, and parents. Every entity of the school system's structure actively engaged in the Expo '90. This was the highlight of a difficult experience fraught with frustration and anxiety. This Expo '90 was an anchor that brought all members of this community to some positive, common point of reference, regardless of an individual's political, cultural or social affiliation or their race, class or gender.

The feedback from Expo '90 was emotional and as varied as the individuals present. Some people cried, some people were shocked, some people prayed "Amen" to what occurred on the stage. The reactions ranged from expressions of guilt and immobilization to expressions of overwhelming exhilaration in that it was exactly what was needed to signal a moment of truth and rejuvenation in educational change (see appendix F, No. 27).

Day two of the Expo '90 opened with the "Kumbuka Dancers" leading a procession of presenters. It focused on approaches to energize urban education through small group sessions based on multicultural activities for motivation

and self-esteem building in teaching strategies. All presenters were volunteers from the community; teachers, community agencies, universities, and parents.

The two-day inservice sessions were designed for all teachers who were selected to conduct classes in the model schools. These teachers consisted of an audience of approximately 250 who would teach various subjects that were targeted for content inclusion. The training sessions' voluntary attendance included 147 teachers, librarians and administrators. The keynote address, "Infusing African/African-History and Culture into the School Curriculum," presented by Dr. Asa Hilliard was rated excellent by 95% of the participants. The Kumbuka Dance and Drum collective received a 96% excellent evaluation in their lesson in Swahili language through rituals in dance (see Appendix F, No. 28).

Following this introduction, the targeted teachers of selected grades/content areas of the ten model schools attended two additional days of workshops specific to the model teaching assignments. The goal was to explore current issues of race, class and gender oppression using a dialogic approach as a vehicle for teachers and students to self-reflect, analyze, and discuss their personal views and social constructions. The second goal was to relate the issues and the approaches to the definition and objectives of education from multicultural perspectives.

The reaction to the three-day New Orleans community celebration of educational expositions in African/African American infusion of content and history into the curriculum were rated 95% to 100% as good to excellent sessions. The comments reiterated the need to conduct more interactive staff development opportunities for teachers with follow-up support to reinforce the infusion of African/African American content and strategies into the curriculum. It was suggested that the event become the opening of school mandated workshop for all staff:

Enlightened; excellent; surprised; should have been earlier; informative; frustrated to my lack of knowledge; should have been done long ago; overwhelmed; enthusiastic; honored to participate; energized; the first step in the right direction of educating all of our students equally; relieved; creative; team work; quality conference; What books are we going to use? I wish more teachers could attend with longer workshop opportunities. Finally, by working together things can be achieved. (See Appendix F, No. 29).

With the dissemination of the instructional modules to the targeted teachers in the ten model schools, the process of education from multicultural perspectives had come to life. Teachers had been anxious to receive the products, the materials, and the curriculum guides. As I observed the body language when strategies were explored and demonstrated, I saw the signs of resistance. I realized that maintaining the momentum of Expo '90 was going to be a challenge.

The inservice sessions were not as well attended by teachers as the opening Expo. For the two remaining days,

attendance averaged at approximately 50% of 250 possible participants. Teachers had committed to attend the workshop when they committed to their involvement in the process. Although the teachers were receiving stipends of \$55 per day, the incentive did not guarantee attendance. Reactions to the two days ranged from 89% to 90% good to excellent including comments similar to those previously listed. However, the teachers expressed their desire for the distribution of the instructional modules at the beginning of the workshop so that they could follow the guide during the workshop, consequently providing more time to understand the activities. The teachers were less comfortable speaking with colleagues on critical issues of epistemology and axiology. They were more confident speaking about pedagogy and resource materials. However, educators have had more experiences with educational materialism than with reflecting on educational process (see Appendix F, No. 31).

To follow-up on the preschool sessions, other strategies for staff development included sessions on one-half day of the first two mandatory days of school for full faculty orientation to the process. Of the ten schools, five of them followed through on their participation contract, which defined as a prerequisite a half-day opening of school inservice for the entire faculty (see Appendix F, Nos. 32-36).

### Analysis of Future Directions

To engage in collaboration among administrators, board members, staff and the community required flexibility and tolerance for the tensions and struggles in relationships fraught with contradictory behaviors.

As outlined in the economic description of New Orleans in chapter 4, the opportunities for entrepreneurial enterprise are limited for African Americans in New Orleans. Minority set aside programs have been eliminated and the qualifying procedures diverted to small and disadvantaged set aside programs. The opportunities for creative contracts in the arts are minimal with other positions in the school district requiring credentials. Consequently, the opportunity for community persons to become gainfully employed through their knowledge of African/African American history and culture were limited to those who could fulfill the credentials for teaching. Although the community activists had researched the content and forced the issue of the infusion of African/African American history and content onto the agenda of educational change, there was minimal space for them to gain monetarily.

The underlying recurring theme of Stage 2 that generated contestation among the stakeholders was the employment and employability of members of the community, particularly those activists who stimulated the initiation of the process. Although attempts were made to restructure

the credentialing process to accommodate them, it was inadequate to meet the demands and needs of the community activists. One of the community persons was hired without credentials based on identified skills which could facilitate the process. He had to be terminated because he falsified credentials in an attempt to increase his salary, thereby exploiting efforts to relax certification procedures.

The second recurring theme of Stage 2 rested with contestation over power and control in the teaching process. The community contended that once the Board mandated change and the superintendent was directed to obey; then change would occur. They had not considered that the implementors required engagement in the evolution of the process. I concluded that these struggles were germane to the construction of negative perceptions of the process by teachers. The community demonstrations at the Board meetings were televised biweekly and became the subject of discussion in many meetings of teachers. Both print and electronic news media presented the demonstrations to the public. Teachers and the total school community were apprehensive about African/African American history and culture.

The data of Stage 2 continued to highlight this same theme found in Stage 1. Theme three emerged as a consequence of research and dialogue activities, whereby stakeholders acknowledged their lack of knowledge in



African/African American history and content. They resolved to correct these distortions of omissions in the curriculum through their search for knowledge and truth.

Theme four introduced the use of collaboration and dialogue as vehicles for confronting issues of historical neglect and oppression and defining language to communicate on those issues.

Theme five permeated the data gathered from all stakeholder groups as staff, board, and community struggled with purpose, valorizing the differential voices and locations necessary to perpetuate reconceptualized views of education.

The final theme of Stage 2 illustrated the view of Guthrie's (1986) theory that teachers must be compensated commensurate with the expectations of the tasks. Teachers value their services and their time. If the school district valued the infusion process, then training approaches should be made accessible to teachers during optimum time schedules within the teachers' work day and compensation.

Stage 2 ended on a hopeful chord in that the needs and interests of the oppressed had surfaced high on the official agenda of educational reform, supported by processes that reinforced dialogue and collaboration. These struggles have proven to be experiences in the process to transform educational practice. Stage 3, chapter 7, exemplifies this emancipatory process as

reflected in additional concrete experiences in the model schools and classrooms of the district.

## **Chapter 7**

### **Stage 3: Confronting Resistance as Individuals and Collectives - September, 1990 - December, 1990**

The success and enlightenment with Education Expo '90 carried through the Labor Day weekend. It was short-lived, for teacher union contract negotiations overshadowed the infusion activities. No sooner than the staff met on September 6, 1990, to debrief on the experiences of the multicultural infusion, the Expo, the modules, and to plan ahead, the district was confronted with a breakdown in union negotiations and a resulting job action.

#### **New Orleans Public Schools' Strike**

From September 17 through October 8, 1990, teachers engaged in a work stoppage due to unresolved salary and fringe benefits issues. Through the period of the strike, the multicultural infusion process was again put on trial. On numerous occasions the Board indicated that the budget had to be cut and that programs had to be eliminated, including the multicultural program.

In so doing, all programs competed against each other politically and financially for continued inclusion in the budget. The white board members repeatedly stated, "Well, if something has to be cut, we have to cut all new programs and that includes infusion." Multicultural infusion was used as a pawn throughout the negotiations process to raise the ire of community activists. The Board attempted to

divide and conquer community opinion by pitting the community against the teacher's union.

The strike distracted energies away from districtwide curriculum change and reform. Instead, all efforts were targeted toward maintaining opened school doors. The strike was the longest in the history of the school district. It created even more animosity among individuals in schools, at a time when efforts were being made to encourage collaboration and to build collectivities through curriculum reform agenda. Curriculum and instruction staff members were assigned to schools as substitute teachers, or as support to principals, requiring them to cross picket lines. These picket lines were staffed with the same teachers with whom they would have to work to develop programs, address attitudes, and facilitate the process of reflection.

The contradictions of "divide and conquer" also worked against the unit's infrastructure, in that staff members perceived their worth in terms of who was being sent to cross the picket lines amidst taunts and jeers, while other staff members had perceived "privileged" responsibilities.

Unfortunately, the length of the strike contributed to jeopardizing the professional and personal safety of staff and teachers. Particularly destroyed were collegial working relationships which are difficult to recapture after negative personal experiences and losses of salary. However, at its end, many teachers wanted only to quietly

return to their classrooms, embarrassed that the salary loss that they incurred would not be recouped for at least three years, including the raise they received and for which they were on strike. The strike wreaked havoc in the schools. Students attended school for three weeks with substitutes, multiple classes covening together, alarmed parents, a resurrected budget crisis, and disintegrating leadership with the retirement of the deputy superintendent. The enthusiasm and momentum for modeling collective action for educational reform from multicultural perspectives was delayed, at best, if not destroyed. I felt as if the energies invested in stimulating and challenging opening activities were but a blur of memory. Nevertheless, efforts were developed to reconnect in order to maintain the initiative for change among staffs torn by emotional and financial upheaval.

Thirty-four percent of the teachers remained in school during the strike with merely a few teachers attempting to continue with the new thrust. Classroom instruction was questionable and inconsistent from school to school. Administrators were weary from the struggle to maintain opened doors with minimal disturbances or violence. Upon the conclusion of the strike, the majority of the teachers closed their doors to make up lost time, while others continued the adversarial tactics of the strike. Strain and tensions in relationships characterized many interactions throughout the district. As a result of the

strike, negative images of the board members were magnified in the news as teachers, parents, and community persons perceived that the Board could have prevented the strike. They were constantly confronted with recall petitions, citing their perceived lack of decision making skills, although they lacked a positive image prior to the strike.

The Community Infusion Committee continued to meet, even during the strike. As of October, 1990, the committee had begun to gather data on their subcommittee reports including (a) community liaison, (b) funding sources, (d) research, and (e) teacher education.

Following the strike in November, I met with the community relations sub-committee. I was able to review again the evolving process that was being facilitated. They seemed impressed with the concepts of critical education that were designed to bring meaning and relevance to the education of students through cooperative learning approaches. I shared ideas and strategies that the committee could consider to assist in facilitating the infusion efforts within the larger community context. Dialogue dinners with parents and strategies that provided a voice for all of the constituents formed the basis of their recommendations. Lola and others continued to write letters to university presidents informing them of curriculum adjustments that needed to be made at the preservice level (see Appendix G, No. 5).

I observed that whenever a new topic, idea or trend emerged, Lola and Batu would rally around it. They were so inconsistent and unpredictable that it became difficult to determine their positions of support or distrust. Other committee members, however, attempted to further the efforts of the curriculum transformation through continuous support and assistance. The refrain of dissonance continued with the activists with no regard for the progress made in building collectives and forward movement. It became clearer that their most valued role was spent in agitating the board members to ensure that the process remained alive. Although their role was apparently valuable, they would not allow for ongoing relationship building. In an attempt to educate members of the committee and to enlighten them to the fact that the district's process was consistent with their ideas and being considered throughout the United States, the district provided for two of the committee members to attend the Atlanta "African/African American Infusion Conference," to be held November 1, 1990.

The community members seemingly were developing a different view in that they were a bit more receptive to the model school process. They maintained the need to observe and monitor the outcomes in schools. They requested the names of the schools and the names of teachers, so they could actually see what was happening in classrooms. They requested copies of the instructional

modules for their review and assessment. These actions could have been beneficial to the process in that teachers' classrooms are rarely visited during change processes unless they are scheduled officially. Unfortunately, they approached the task as one where teachers and students required supervision and monitoring instead of assistance and support.

All of these factors slowed the progress and created obstacles and resistances to this initiative, notwithstanding the resistance to change that had manifested itself historically in the district. Most reactions centered on the transience of initiatives characterized by "I've seen them come, and I've seen them go, so I'll wait this one out too." Little did staff realize that this reconceptualization of education would be retained, regardless of the current trends of education if the goal is to educate children for self-empowerment (see Appendix D, No.8).

Once staff members were reassigned from the strike closure tasks, they continued staff development planning to determine strategies to refocus on the multicultural infusion process. Since many of the staff functioned as substitutes during the strike, it provided three of them an opportunity to experiment consistently with the instructional modules under the duress of the strike. Considering these unusual circumstances, the staff actively taught the activities and utilized the materials from the



instructional modules as if a regular teacher. The staff had experienced the act of researching the data, dialoguing, and developing the strategies with teachers. However, they did not have hands-on ongoing experience with a class. Their feedback was overwhelmingly positive as they maintained student engagement and student enthusiasm under the worst possible conditions. Students participated actively, analyzing subject matter content and finding relevance to their lived experiences. Students expressed an eagerness for more.

Was the fact that the staff actively engaged in the research for the modules a variable for the depth of interaction, stimulated by an understanding of the historical content? Did this depth of staff understanding serve as a catalyst for student reactions? We agreed that students with teachers could learn the strategies and process of critical reflection, dialogue, and critical thinking as variables to discover and uncover their personal truths with the classroom becoming a stage for social consciousness and action.

### Recovering Through the Process

In an attempt to regain the momentum after the conflicts of the strike, the strategy to refocus on multicultural education utilized concrete resources and community activities. This strategy was intended to situate staff on concrete activities to redirect the negative feelings intensified by the strike. This strategy

was intended to model for teachers the use of the richness of the community as a classroom. As part of the school site inservice plan, the teachers were to meet biweekly for a "dialogue session" at each school site facilitated by a curriculum and instruction staff person, the administrator or teacher. Within a two week span of time, sessions would be extended to include all teachers participating in the program. Curriculum content as viewed from multicultural perspectives and pedagogical specific sessions would be the focus of the districtwide sessions. These Saturday sessions were designed to share strategies across the district with teachers being compensated at one-third of their regular salary.

To refocus on the process, a collaborative workshop was held to which all teachers and students of the targeted classrooms and community members were invited. The Grammy award winning group "Take Six" and a local performing group told the story of Africa, the Middle Passage and the story of Africans in America through song and narration. Teachers and students found the session to be so provocative that they solicited additional admissions opportunities for other students (see Appendix F, No. 38).

The schools' struggles to rebuild, to heal, and simultaneously to participate in school site multicultural infusion activities were evident by the constraints administrators voiced in securing substitutes to cover classes for workshops. However, concentrating on a common

goal, teachers struggled to redirect their energies through dialogue and critical self-reflection as vehicles to challenge and fulfill students' needs for relevant education. The approach of the Expo '90 which was favorably received, coupled with the approach of critical inservice activities, engaging teachers, students, community and parents proved to be effective for a time when the emotional superseded the rational.

Lola, a community representative who had become an alleged ally privately, although he maintained a neutral position on the public level, expressed his interest in extending the collaborative workshop efforts. He constructed the "African American Poetry Quartet" (AAP-Q) designed to facilitate the integration of poetry with jazz and gospel music for small groups of seventh grade classes during a one hour class period. Based on the "Griot," a concept of western Africa, a tribal poet, and oral narrator of history or story teller, Lola involved students in role playing, singing, hand clapping and questioning. Using a theme of "Brothers, Don't Kill Our Brothers," he discussed the rich history of Africa and the valuing of the life of the African American male (see Appendix D, No. 14).

The student reactions were responsive, attentive, and participatory. This activity formed the foundation for plans to arrange for Lola to continue with the presentations in the model classes. Instructional

specialists planned to assist in the development of the concept for inclusion in the instructional modules.

As I reflect, if Lola had proposed his idea and engaged in its development at the initial stages of implementation, in collaboration with the instructional staff instead of using an authoritarian, antagonistic, combative approach, this idea could have flourished and expanded earlier in the process. It seemed evident that the process of change involves the contestation and struggle for consensus consistent with that change, in order for acceptance, growth and consequently transformation to occur. This example of transformation continued throughout this stage as staff and community experienced "on the job" awareness, development, and transition after more than one year of the process.

#### Staff as Facilitators

Consistent with the multicultural curriculum reform initiative, using approaches of collaboration, dialogue, facilitation, and critical thinking, the staff of curriculum and instruction experienced the need for flexibility in roles, duties, and responsibilities to adapt to the needs of the schools in the longest teachers' strike of the district's history. Contrary to the historical view of central office staff being that of power, authority, and control, the curriculum and instruction staff had not actively encouraged power struggles over control of the curriculum. These struggles had become minimized over

time, because the evolving curriculum paradigm to which the staff had subscribed in the last three years had been one of facilitation. Curriculum and instruction staff members encouraged and nurtured change with school site staff, through support and assistance with their school site designed curriculum initiatives. This paradigm has not been easily accepted by all of the constituent groups, although the staff has attempted to model the paradigm. However, principals, and teachers still expect the "quick fix, you do it" approach instead of one that requires problem solving, critical thinking, and decision making among those directly responsible for the change.

This evolving view of the role and function of curriculum and instruction staff was magnified as these more recent issues of education from multicultural perspectives were encountered. I recognized that the newly hired staff, who replaced those who either took leave or transferred to principalships, lacked clarity in the perceptions of their roles. This lack of clarity in rules and relationships had become the site for contestation among team members in the unit. Some staff perceived that their position commanded certain changes in actions at school sites. Consequently, they perceived that they should rely on authoritative voices, mandates, and directives from "on high" (the superintendents) to define specific courses of action. During a dynamic period, when all staff members were engaged in a process that required

them to challenge their belief systems, staff reassignments and instability impacted the momentum of the transitions. This assignment of new staff, coupled with the redesign of the unit's organizational structure into a flat pattern, required staff to become alert to evolving relationships and team building. Even more critically, the new staff required direct support, supervision and education in the rules, roles, and relationships of the curriculum and instruction staff with schools.

Therefore, my most immediate responsibility was the induction of seven new staff persons which took precedence over the facilitation of a program of staff development at the ten model schools in the multicultural process. The urgency of the development of the process, concurrent with support and assistance at school sites, conflicted with the need to develop consensus among the seven new staff members on their facilitation roles and responsibilities. Development of the process for educational reform required that staff understand and model the role of facilitation, collaboration, support and assistance.

As a result, staff development, scheduled to resume in late November and December for the model schools, struggled onto the agenda. This urgency required curriculum and instruction support staff to practice their newly defined facilitation skills through the experience of gaining confidence, establishing open climates, listening,

questioning, probing, cuing, building consensus, resolving conflict, and collaboratively determining future actions.

The staff development model being used with the ten model schools consisted of biweekly group activities, including a combination of full group content area inservice sessions and in-school dialogue sessions with teachers in small clusters. The most immediate task was to meet with teachers on the program content and approaches as designed in the instructional modules. Since the revision of the process was dependent on the teachers' assessment of the modules in concert with the staff development activities, development of school site staff became a priority. If schools delayed dialogue sessions beyond November, teachers might be tempted to justify the need, as a result of the strike, to "focus on content" as an obstacle to attempting a different approach in the educational process. Although teachers had been engaged in developmental sessions to demonstrate that the curriculum objectives were not altered, our experience had been that any recommended change in educational strategies and approaches had to be proven to meet the "established standards and to raise test scores." Teachers struggled during the pre-service meetings with the concept of meaning and relevance within the context of established performance achievement standards (see Appendix F, No. 30).

Based on previous experiences with instructional change, we agreed with the theory that support at the

school site, in the classroom, was vital to this critical multicultural infusion educational change process. The overwhelming response after the strike to the multicultural initiative from teachers was that "we have to teach skills that the children have missed." Classroom strategies had been largely confined to large group instruction and textbook driven assigned tasks which were in opposition to the approaches discussed in the work sessions and the instructional modules. These traditional approaches would have predominated whether the strike occurred or not. As additional support to the multicultural infusion educational process, materials which had been ordered for classes were being received into the district. For example, in 7th grade language arts, paperback novels were purchased, however, teachers had not received them. Cognizant of these obstacles, a three-hour release time dialogue session was arranged during the regular day instead of Saturday with teachers, so that they could review the suggested alternative approaches and processes presented at the August workshop sessions. The instructional specialists created a schedule organized by grade levels and content areas which included all targeted teachers for kindergarten, fifth grade, math, science, and language arts, music, and the arts.

The training design was dependent on the instructional staff and school site teachers collaboratively determining a schedule of ongoing workshops for the entire school year.



School site workshop planning was a different approach to educational change intended as a vehicle to build ownership in that change. This approach required staff to critically analyze the school culture, its rules, roles, and relationships. The issue of arranging for substitutes created resistance from principals concerned about classroom interruptions in the aftermath of the strike.

The release-time workshops began November 12, 1990. In these interactive, experiential sessions, teachers were presented scenarios relevant to the implementation of the critical multicultural curriculum. In triads, teachers discussed, formulated responses, then presented the consensus of that group's reaction to the full body of teachers. This required teachers to rethink the rationale and goals of the multicultural infusion process. Through synthesizing the experience, the terms and language of multicultural were clarified, and the process was analyzed and evaluated as a vehicle for student investigation of African/African American content. The second goal of the session was to model classroom behaviors whereby teachers could experience the facilitation of learning through interactive approaches consistent with any content issue, theme or event. Each of the scenarios concentrated on diverse cultural perspectives stimulating dialogue on the historical analysis of issues related to the value of education that is multicultural.

Approximately 38% of the school site instructional staff attended the five one-half day series beginning November 12, 1990. The attendance at the first series was low due to the lack of timely notification, the inability to retain substitutes after the strike, and the lack of significance of the workshop in comparison to the fragmentation in the aftermath of the strike. Those who attended noted the sessions at 50% average and 50% excellent (see Appendix F, Nos. 44-49). Comments germane to all sessions but extracted from the fifth grade comments included:

More time was needed for strategies and techniques considering the magnitude and value of the program; more knowledge of exactly how infusion needs to be presented; meaningful; getting a better understanding of the program and how to incorporate it into curriculum; glad for help and feel better; need to meet again soon; need concrete "how to information;" did not get far enough; skip the name game and get to the content of the modules, lessons, tips and suggestions. (See Appendix F, No. 47.)

The teachers participating were anxious for concrete, specific recipes of instructional approaches to the content represented in the instructional modules. These instructional modules were designed as "practice-start-up documents" intended to model the integration of historical content of African/African Americans with the core curriculum objectives as mandated by the State Department of Education. The intent of the process for the first year was for teachers to experiment with the instructional modules with ongoing dialogue and development. After the

teachers had worked with the modules for this initial year, a process to review the modules was planned in the summer of 1991 based on classroom utilization and teacher feedback. The foreword of the modules reads:

The historical and cultural content addressed in these instructional modules provides for student information that will enhance their understanding of their own ethnic/cultural origins, as well as that of their peers. Many of the authors (teachers, community representatives) who researched and wrote this document expressed a personal transformation that gave them a new-found joy, a level of active and tangible awareness, respect and appreciation for the African history and culture which they learned in the development process. (African/African American Curriculum Infusion Instructional Modules, 1990, p. vii)

The teachers, community, board, and staff who conceptualized this process were decisive in the fact that teachers could not only use a document to develop engaging relevant approaches. Teachers had to experience personal self-reflection, collaboration, and dialogue as a vehicle to critical thinking for relevance in school knowledge. Consistent with the realization that children must actively engage in and practice processes designed for them to question, analyze, synthesize, challenge, interpret and evaluate issues, events and themes given multiple perspectives; so then, must teachers actively become engaged in these experiences. The foreword continues:

"All children can learn" has become a slogan for the effective schools movement. Students respond to what they perceive to be an instructor's expectations of them as individual students in a classroom. A teacher often communicates more to his/her students through actions and body language [the hidden curriculum] than through words....The teacher must demonstrate and model these beliefs through his or her behaviors, as

well as words. This document is not adequate for creating an academic atmosphere that provides for social equity for all students. It must be coupled with behaviors and reflective analysis of the institutional educational policies that exist in our classrooms, schools and community. (African/African American Curriculum Infusion Instructional Modules, 1990, p. vii)

Aside from full faculty model school developmental sessions, instructional specialists assigned to each model school were to arrange with the principals and their teams to develop a schedule for school site specific workshops called "dialogue sessions." These sessions were designed for intensive exchange among colleagues reflecting different points of view or frames of reference. The objective of these sessions was to determine teachers' pedagogical needs in facilitating and mediating education of relevance as contextualized by their classrooms. If teachers shared and clarified pedagogy and content knowledge among the staff at the school site through dialogical inquiry, then teachers could collectively engage students in the processes schoolwide. December's school site dialogue sessions were formally initiated after principals were engaged in a similar session to further examine the goals and activities of the infusion process.

For the first time since the spring of 1990, principals, area superintendents, and instructional staff discussed the past outcomes of the process and the intentions for its future. The principals and staff engaged in scenarios and discussed their views on the multicultural educational reform movement from their school

site perspectives. The objectives for that meeting December 5, 1990, were to introduce to principals their assigned curriculum and instruction support person and to develop collaboratively a plan to conduct ongoing staff development for that school site for the remainder of the year. The second objective was to identify a time to plan the ordering of material resources and to determine extended learning field experiences to complement the curriculum of targeted classroom students.

Nine of the ten principals attended the session. I conducted the session informally providing for opportunities to clarify and question the process. I simplified the process by explaining:

This process is designed to represent the kind of educational experience that we would want for our own children, enriched with the diversity of the staff, students, community, and resource materials that enable students to challenge and question the perspectives of peers and teachers as well as text and visual media forms. (See Appendix D, No. 64.)

Principals reaffirmed their roles and commitments to the process with the understanding that it was developing and being shaped by those actively engaged in it. At this stage, two principals had exhibited courteous resistance to the process. One of them chose nonattendance at the meetings while the other sat quietly and would not participate or commit to any activities.

#### **Staff Reflections on Process**

Reflections of the year long process were solicited from each curriculum and instruction staff person to

document their voices and viewpoints from October, 1989, through October, 1990. Through their written narrative reflections and ongoing conversations with the curriculum and instruction staff documented in this stage, it was evident that they experienced revelations and transformations as a consequence of the struggles in the process.

As of November, 1990, the majority of the current curriculum and instruction staff was not involved in the process from the inception in August, 1989. Several were not able to reflect on the full year of the experience. However, those six who had worked from the initial mandate in October, 1989, provided the following comments as of November, 1990. These documented narrative reflections reveal the staff's metacognition and their personal transformations which occurred throughout the initial year of the process. These excerpts of their narratives reiterate and substantiate my narrative voice as researcher. Specific themes emerge that reflect insights into meanings of educational change from multicultural perspectives defined by this case study.

Mgt (African American female), the fifth grade module development leader, stated:

At the onset, the idea of infusion, I regarded with suspicion since I had met such strong covert opposition in earlier years. But now was a line of black leadership in our board, our system, and our division. Perhaps support might be sincere....By January, 1990, the inception was apparent but the conception fuzzy...constant reminders that we were not

credentialed experts almost helped us to acquiesce to the expectations...after public degradation, I knew the community activists were right but their methods were deplorable...a seemingly futile uphill battle... Leadership on hold, activists nipping at our heels and a dark omen of pressing September, 1990, implementation. I constructed a framework for content development using the SDE social studies curriculum [studying] guide for elementary. Being a historian at church, a view of J. Banks' [theories], [serving as] chairperson of Expo '90, and strengthened by a host of teachers, dialoguing, questioning, researching and challenging brought us to a perspective. (See Appendix H, No. 12.)

As a leader in the development of the infusion process and as one who had participated in a curriculum study trip to Africa, Mgt skeptically reinvested in this process after five years of dormant activity. She highlights the value and strength of diversity.

Lou (African American female), the mathematics module development leader, stated:

In December, 1989, I met Batu, Lola, and Masu as I tried to sort out my role in this process. At first, my biggest concern was "the content," the facts, dates, but as I moved further, I realized content was the least of my worries....I was aware of and secure in my value and worth as an individual. I knew the needs and hopes and expectations for African American children. I was confident as a motivator, educator, life-long learner. So I knew I could learn the content. My dearest and best friend/sister...sent me two essential readings, The Miseducation of the Negro and Blacks in Science....After a list of experiences, ups and downs, reading, researching and learning, I credit providential provision for the teams of mathematics colleagues who with the process developed lasting bonds....I am free and that freedom translates into the capacity to deliberate alternatives, the capacity to then make a decision and having choices, the responsibility for my actions. (See Appendix H, No. 24.)

As Lou grew through the process of discovery, so did the other teachers with whom she dialogued, researched, and

deliberated. She speaks of defining truth and school knowledge as a liberating experience that heightens decision making skills for application to changes in society as opposed to blindly and passively accepting truth and knowledge.

Jo (African American male), the music module development leader, stated:

In November, 1989, I was asked to develop a plan for infusion of African/African American content in music. As I prepared for my colleagues, this initial endeavor sensitized me of an awareness of my inadequacies and my knowledge level about African music. All of my musical development was Eurocentric based but I learned to teach. At first I was overwhelmed by the vastness of content, the review of Africa....As we interacted I was mind boggled for the length of time we conceptualized in abstract land. We debated and struggled. After verbal attacks, we brainstormed for the best curriculum fit...interaction with the board, the hurt led to collective we's....The Board's position in the eyes of teachers is very poor, political porcupines, beasts that don't care for children...kangaroos, provoked clowns with hidden motives in those pockets....As teachers' knowledge has expanded, thematic units were born....The teachers characterize the module development period by research, distractions, development, interactions. (See Appendix H, No. 17.)

Jo reflects on the lack of knowledge as related to African/African American culture and content through his educational experience. Although he spent years as a teacher, he now realizes as a consequence of this research and dialogue experience that he has appropriated and reproduced the sterile, monocultural view of education which he experienced. However, he also values the diversity of the multiple perspectives of music education as an expansion of knowledge. He has become keenly aware of the



lack of knowledge that he and other teachers have in spite of their credentials as teachers.

Bem (African American female), the kindergarten module development leader, stated:

A few year ago, I would have described multicultural education in categories such as biographies, clothing, traditions, religions, foods, families, cultures, history facts, contributions....I now view it as more than learning some content about my past, I see it as empowering individuals to critically analyze for themselves and discover truth, a truth that a woman my age beaming with pride and wanting to learn more...the different factions, all screaming for truth within our curriculum....The turnout of interested volunteers inspired me. For some, the day they had been waiting for, to have their teachings legitimized in the New Orleans Public Schools....Our writing team had a wide range in age, individuals who had lived in Africa, and I think the only integrated team (4 out of 8)...times were difficult...hot and heavy. I became a mediator careful not to stifle thinking. The closure with "The Meeting" was emotional....The reflections of the teachers portrayed to me individuals breaking out of bondage....At the principals conference, my excitement was retarded, as the ideas presented were picked up by few and fell on deaf ears of many....Expo '90, one of the most energizing endeavors I had ever helped to organize was far reaching and brought staff from different units together as one team....At the close of the summer inservices, I knew there was hope. No one said it would be easy. (See Appendix H, No. 4.)

Bem, a newly appointed director of curriculum and instruction, reinforced through her experience the value of critical thinking and critical inquiry as the vehicles to determine true, relevant, and appropriate knowledge, reflective of diverse histories and social experiences. She reinforces the concept of teacher as mediator and facilitator of knowledge and experience, as colleagues use their diversity of perspectives as a liberating medium in education. This synergism served this team as a force for

unification toward action. Yet, the struggle continues through the process.

Hen R. (African American male), the science module development leader, stated:

As I met the community reps, I saw tunnel vision....They appeared to be more concerned with obtaining funds for their group instead of developing a curriculum. Although they exhibited a strong background in resources...also an unwillingness to share or to put forth any effort to plan methods of implementation. The period of study, research and dialogue began at Amistad Center and continued and is controversial. (See Appendix H, No. 20.)

Hen R. recognized the exploitation by the community activists in the infusion effort. He acknowledged their depth of content knowledge of African/African Americans, as well as their interest in education as consumerism and capital gain. In the area of science, the revelations to them as researchers were abundant because so little is written.

Linc (white female), the speech/drama and literary arts module development leader, stated:

First and foremost, I do not believe that true education occurs unless it is multicultural. It should not be perceived as a choice but as an obligation, a reality that reflects the world in which we live. As educators, we have the responsibility of educating our youth to love the uniqueness, respect the differences of others and together build a better place for all to live....I was not born and raised with this conviction. When I was growing up, white conservative, mid-western community of the '50's, the 3 R's prepared us for life...or so we thought...campus unrest of the '60's as a university professor, I experienced and witnessed the acts of social injustice and discrimination....From minority inmates to a Puerto Rican community, to the Pawnee Indians of Oklahoma....I struggled to build trust, a challenge to convert. (See Appendix H, No. 2.)

Linc reinforces the value of a curriculum of relevance for all students to critically analyze and draw meaning and truth. She highlights the constraints and obstacles of the process as being the lack of realistic expectations and timelines, resources, and models. She again reflects on the value and strength of diversity in struggle as a medium for building cohesion and collaboratives for changing issues of educational access.

Linc further explains:

Socio drama...expressed diverse feelings, view points, explored to common concerns....For one month I found myself in a situation that was perhaps politically necessary but personally frustrating and professionally disappointing...voices were not representative...only loud....Resources and research were borrowed and purchased, films previewed....I was learning but was it enough to accomplish the task I was given? I worried but so did others, and that bonding and sense of mission prevailed....The elementary framework gave me guidance as a conceptual model. The process for all its politics and problems prevailed because of the spirit and determination of the curriculum and instruction staff....During the strike, I found myself teaching in a classroom filled with highly charged, upset teenagers. I used modules. To teach personal narrative, I shared Frederick Douglass, Ann Frank, J. D. Sallinger...my favorite hero Paul Robeson. The reaction was a classroom of excited students orally expressing their feelings and asking good questions about a particular era in our nation's history. Yes, indeed. It does work! (See Appendix H, No. 2.)

The experience of teaching children through the instructional module activities reinforced this development leader in the realization that students become engaged with education when they can relate their lived circumstances to it. The need for resources to enliven the content was

highlighted through the examples presented. The regular basal texts fail to include these other views.

Kihu (white female), an arts in education specialist, said:

My initial reaction was one of a congratulatory nature...then I saw less of a multicultural approach and more Afrocentric...fear that the multicultural curriculum had become a "band-aid" for our high drop out rate, high juvenile crime rate, high teen pregnancy rate and high illiteracy rate which are indicators of serious social issues. I encourage and hope that all of us will address the educational processes from the most global perspective...fear potential of increasing racial and cultural barriers when its intent is to eliminate such....This, it seems, our primary culprit here are the many time constraints...the test of time is sure to illuminate the success or lack of success of the modules...we look forward to the creation of many more modules and most impatiently, opportunities to provide "hands on" workshop experiences for regular classroom teachers....There must be respect for district personnel, their primary role, and their job related time constraints. Hopefully, hindsight will be our teacher and we will learn well from her. (See Appendix H, No. 8.)

Kihu reinforces the need for ongoing staff development activities that provide opportunities for other teachers to learn through experience, the critical thinking approaches that assist staff to examine their personal perceptions and historical experiences. She also focuses on the necessity for adequate timelines for development and implementation of such complex processes. She draws into a dialectic the issue of curriculum that is multicultural versus Afrocentric, cautioning against simplistic responses to complex social issues that impact the total society.

Glo (African American female), the language arts model teacher developer, said:

The goal of the program should be to offer experiences that foster high self-esteem, high levels of thinking skills and a multiplicity of relevant and informative strategies to develop an interest in learning....In developing the module I relied heavily upon experiences that were unsuccessful for my students...the collaborative group discussion model will enhance the strands of communication....While developing the modules, I knew that some teachers would be apprehensive discussing slavery. I felt that students should be capable of comparing and contrasting the ills of slavery during the Civil War era with the ills of today's slavery to drugs....I have no regrets of the long hours working intensely....This experience was a blessing from God! (See Appendix H, No. 18.)

As a teacher practitioner, Glo was constantly confronted with facilitating education of relevance for middle grades students. This experience encouraged her to extend her thinking into the senior high school development activities as an attempt to link educational experiences in language arts throughout the four strands of reading, writing, listening, and speaking. She used cooperative learning approaches with constant recognition of critical thinking in each strand. Glo's thinking represented the correlation of the infusion initiative with the core curriculum content.

Jojo (African American male), the social studies module development leader, stated:

During the 1980s, I was often a lone voice but obviously a persistent one in meetings at the legislature and Louisiana State Department of Education. I informed the school district, especially all secondary teachers, of the mandate. We discussed it at department chair meetings....In 1988, I was selected with six other educators to prepare the new SDE American History curriculum to comply with the mandate....It became clearer that the responsibility for implementing the mandates relied with Curriculum

and Instruction of Educational Programs. The roles became clearer...summer of 1990, I supervised the development of social studies lesson plans that infused African/African American studies in Grades 7, 9 and 11. I chaired the publicity committee for Expo '90. (See Appendix H, No. 13.)

Jojo was one of the primary participants in the earlier state legislative efforts to infuse cultural content into the curriculum. He realized that although mandates had been approved through policy, that classroom implementation relied on informed, reflective, multicultural teachers who had diverse historical experiences and views. The challenge is to determine approaches to defining appropriate knowledge that is multicultural and relevant for urban students.

Tasi (African American female), a kindergarten teacher volunteer, stated:

My experiences had only been shared during Black History month. The reactions to native clothing and pictures ranged from embarrassment and laughter to disbelief and amazement...those students and teachers needed more experience so I offered....A small number responded while the majority didn't have the time or didn't see the significance....A multidisciplinary approach is vital in planning educational programs. Our team collected, compiled and created activities based on historical background...this monumental task reflected the positive outcomes of a team working together towards a common goal. (See Appendix H, No. 10.)

Tasi lived in Africa as a result of marriage into a different culture. She had few opportunities to share her experiences with colleagues. This process engaged her talents as a staff development facilitator in early childhood content areas and provided the structure and organized time frames to assist teachers to develop their

awareness of historically significant content. The structure of schools, generally do not allow for teachers to share and intensively exchange educational ideas and concepts.

Olly (white female), a kindergarten committee coordinator, stated:

The research brought up feelings of anger and hatred that had been suppressed for years. I could feel the hostility toward white people so I maintained a low profile. I kept to myself and did my work by myself. I attended every workshop session on multicultural at IRA. I made a point to visit black owned book stores. I contacted people all over the country...one comment could impact the group for hours. Mike suggested we try to find some white Africans so children don't think only black people come from Africa. After several hours of discussion, I said we were not going to look for any white Africans, we just became enabled to find black Africans. I read, talked, researched, discussed. I made the African folk tales become tangible using developmentally appropriate materials....A timeline helped us to organize....I taught a lesson on Maya Angelou to a tenth grade class during the strike. It was well received by the students. It had a calming effect. They were mesmerized by stories of Africa, Ghana, the Ashanti people, Kente cloth, Anansi stories and civil rights. (See Appendix 9, No. 25.)

As a result of the intense dialogue, Olly was enabled to express the personal beliefs and apprehensions of a white person after being involved in a majority African/African American school district for over twenty years. She grew through this experience to value her own history and diversity as she analyzed her beliefs and values in society.

The reactions of the specialists to their experiences coordinating and facilitating this process of educational

reform revealed their personal and professional transformations. They challenged themselves to continue to ensure that teaching and learning become relevant and emancipatory as students and instructional staff critically think and dialogue on issues, events, and themes from multiple cultural perspectives. They represented through their experiences that through struggle, the strengths of diversity are realized.

### Social Actions as Emancipation

#### Community

As the multicultural infusion process entered December, 1990, operational for approximately 16 months, I received a call from the primary "mover and shaker" of the initiative. Caga had not been as visible nor as antagonistic as he had been earlier. In fact, he interacted courteously. He had a new issue regarding a newspaper article that was written by a person with the same name as one of the model school principals. He called to report that this principal was a supporter of a nationally renowned racist, and that he should be fired. I confronted Caga directly, "If you have evidence, provide it to us. Then I'll have grounds to give the superintendent some information" (see Appendix D, No. 66).

During that conversation, Caga told me that he appreciated having an opportunity to talk because he wanted to apologize for the way things had occurred during the year. He confided:



I was like that because I heard you were the supporter of a previous superintendent. I thought you were the one who went to the social gatherings, where this white superintendent brought his friends and you entertained them. I've come to realize this wasn't true, and you weren't that person. (See Appendix D, No. 66).

My last interactions with Caga were during the budget battles of September, where I confronted him with:

We should be aligning ourselves and getting together instead of you fighting me. There are other ways to address the racial issues, and it's not necessarily antagonism. We now have "me" in a strategic position, instead you've chosen to ignore that and fight me. (See Appendix E, No. 9.)

I was skeptical but appreciated his apparent honesty. We have spoken positively several times since. We have not always agreed, but we had begun to talk more openly and with less distrust of each other. By December, 1990, two of the three original dissenters had assumed alternative views. However, the same players who attacked the board for the lack of infusion efforts have become avid board watchers, in attendance at every board meeting. They have begun to react to every issue that comes to the Board, from the budget to the strike, through to awarding contracts and raises. One remains in an adversarial position at all times. I feel sure that this position relates directly to the rejection of his \$350,000 proposal. This curriculum infusion process had brought community members to a position of challenging political board actions, similar to their previous reactions with the politics of the city council.

These same community activists who sought economic gain through multicultural infusion had also alienated members of the city council in trying to secure entrepreneurial opportunities, using Armstrong Park as a cultural center. This local community center would have provided a location for community members to sell cultural specific artifacts, art, crafts and perform music and be paid through the charge of admissions to the park. The city rejected their proposals which became the arena for further contestation.

### Staff

The curriculum and instruction staff induction process required staff to discuss and analyze goals, expectations, approaches to workshops, school visitations, team building, and curriculum design. These experiences for staff members served as catalysts for further reflection and bonding among the instructional staff. The ongoing staff dialogue sessions on changes being observed in schools and classrooms provided the opportunity for staff to reveal their personal experiences and reflections.

The participation of staff in on-site school activities brought staff members closer to the daily life of schools, although the majority of them had recently left classrooms as teachers. Curriculum and instruction staff members had begun to better recognize and analyze critically, the practices of power and control as related to education and schooling. They had grown better equipped

to determine pedagogical approaches designed to extend classroom activities into social change projects. The concepts undergirding education of relevance had begun to transfer into staff participation in actions external to the school district. Staff and teachers concluded that if the New Orleans Public Schools' mission is to become a reality and children are to become leaders in a highly technical society, then they must engage in experiences in the classrooms and schools that impact the community in which they live. Classroom activities, then, should provide students the opportunity to develop these reality based social activities as facilitated by teachers.

While in the process of defining and studying social actions, the staff members were confronted with additional situations requiring them to understand their roles as social actresses/actors. This second experience in social action emerged as a result of the strike and the contestation over equitable distributions of salary increments for all staff in the school district.

The first action in which the curriculum and instruction staff engaged was their protest of the Board's open forum for the community activists to publicly denigrate staff. The second social action issue occurred at the conclusion of the strike as teachers received their salary raises. The contestation for equity in salary increments among all employees persisted among central staff and other bargaining units in the district. The

superintendent recommended to principals and all central staff that they would not be included in the raises received by teachers, because of the lack of funds at that point in time. He proposed that all administrative staff would be considered for raises during the spring of 1991, once additional revenues became available, as was projected by revenue forecasts. Unfortunately, the principal ranks protested that they should receive the raise even if it meant cutting back on school programs.

On the night the superintendent presented his recommendations to the Board, principals contested and countered that "the only reason the strike was successful [concluded after three weeks] was because the principals held the schools open." This became an issue of divisiveness among the management ranks; a classic case of a house divided against itself (see Appendix E, No. 10).

The Board supported the principals' collective, granted their raise, and subsequently informed the other members of management that they could wait until funds became available the following spring. The unrepresented middle managers in the district felt the need then to organize themselves against these acts of institutional exclusion.

My voice in decision making for those other staff was silenced as if my representation of them did not exist. In a meeting following the October 23, 1990, board meeting, I shared with the staff my disappointment. "I can no longer

represent your voices and it is contingent upon you to represent yourselves." With my support they formed a network, began dialoguing, and hence the Professional Personnel Association (PPA) was born. Although I am disallowed by role to be an official member of the organization, I continue to advise the staff on issues of representation (see Appendix E, No. 10).

For central office staff, this movement was historically unprecedented with the group realizing that the politics of the Board dictated formalized collectives in order to dictate representative voice. Additionally, it was unprecedented for an associate superintendent to sanction such organizing efforts referred to by colleagues as "Lin's union." These actions convinced me that one cannot teach social action unless there is a willingness to model social participation. These were the signals of change in rules, roles, relationships, and results indicative of transition to a more democratic work culture.

### Collaboration

Broadening community participation and cooperation were also indicative of transformations. A citywide task force charged with the responsibility of presenting a "Kwanzaa" celebration for the community engaged staff from curriculum and instruction. The majority of the staff had not known or read of "Kwanzaa" until we participated in activities at one of the model schools. We bought books, read, and learned to appreciate the value of the seven

principles of "Kwanzaa." This African American celebration serves as a catalyst to be mindful in the new year of unity, self-determination, collective work and responsibility, cooperative economics, purpose, creativity, and faith (McClester, 1990). District cablecasts of the student presentations culminated weeks of study and research as a means to educate the larger community audience to the value of these principles. During the Christmas season, presentations were made at Armstrong Park during the citywide "Kwanzaa" celebration beginning December 26, 1990, to January 1, 1991, including staff from curriculum and instruction on three of the days (see Appendix D, No. 71).

Historically, the school district had only perfunctorily participated in activities that were organized by community members. Now, at this stage, after a full year of struggle over the curriculum, its pedagogy and its expectations, members of the community began to understand that the staff members maintained a multivocal, multiracial, and multicultural diversity of their own. They began to discover that we do not represent the "typical" bureaucrats in large organizations intended to remain as "gatekeepers" of the dominant ideology. As the staff and community worked collaboratively, other community social action experiences were identified that supported these transformational events.

One of the instructional specialists was contacted by one of the parent presenters from Expo '90 regarding a workshop entitled "Undoing Racism." This workshop had been recommended by one of the board members during her briefing on education from multicultural perspectives in June, 1990. Unfortunately, a convenient time to discuss the possibilities for sponsoring the "Undoing Racism Workshop" was not available.

We were unable to attend the workshop officially, due to its sponsorship by community and religious organizations. The timing was not advantageous to appropriate public funds to a religious institution at a time of political turmoil. The unit endured scrutiny from board members as well as the community, and could ill afford additional criticism.

#### Analysis of Emerging Curricular Change

Characterized by themes of confrontation from individuals transitioning into collectives among the Board, community, and staff, Stage 3 is a pivotal stage in this process of educational reform. During this period from September, 1990, to December, 1990, the public confrontations between the Board and union, in the longest teachers' strike in district history, created a new set of relational and contradictory dynamics and obstacles in community relations. The data of Stage 3 centered on the more subtle resistances observed among teachers and support staff as they became more aware of practices of power and

control and the political and social implications of power dynamics. As teachers reflected on power as linked with arguments and demonstrations presented during the strike, they experienced an understanding of critical analysis and collective social activity.

As the strike drew to a close, the union launched a recall petition of the Board for their lack of responsiveness in preventing a work stoppage caused by their insensitivity to teachers' demands for additional health benefits. The Board was blamed by the union for their politically motivated actions through the use of power and control, in an attempt to break the union as a collective of workers. Board decision making and coalition formation, from then on, could be located in fractional, contradictory themes of competition, as the Board focused on maintaining a constituency for re-election as opposed to issues of educational access.

Consequently, multicultural education lead the list of politically valuable issues to garner support, particularly among the African American constituency. As the Board began to accept the concept of education from multicultural perspectives, privileging the voices of these community persons, other community groups began to exercise their right to a voice in the educational process. The other groups focused on issues of budgetary significance and parental participation in decision making.



The loud, vociferous, antagonistic tone of one group at board meetings diminished but extended into continuous questions, challenges, and critical expressions from multiple concerned groups. The political needs of the Board to respond to the now varied, multivoiced community, stimulated them to have more confidence in the administration for accurate and appropriate educational information.

This theme of forming collectives among community groups, boards, unions, and staff recurred throughout Stage 3 as the vehicle for representation, intended to promote equity in educational practice, politically and socially. The multiple educational perspectives of varied community constituents were presented and publicly critiqued in the newspaper and on television during the strike.

The theme of resistance to education from multicultural perspectives among teachers, staff, and community began to relax to an acknowledgment that school practitioners must continue to search for truth, knowledge, and the facts of African American history and culture. Gradually, "the community of learners" theme emerged based on the need to search and inquire, challenge and synthesize, dialogue and evaluate. Through the inclusive process approach, analyzing the education of the oppressed began to permeate the fabric of the total school community, including the Board, staff, and community groups. As the multicultural infusion committee worked through five formal

sessions and numerous small group sessions to prepare a report to the Board on its view of the infusion process, the theme of change in strategies and actions had become more evident.

At the model school site level, teachers and principals with staff had not engaged with the process as planned due to the delay by the work stoppage. Nevertheless, the topic for discussion among instructional staff, principals and teachers in the district was that of multicultural and African/African American infusion, even if they were unclear as to the formal goals and objectives of the process. The total system was engaged with the new curriculum thrust of education from multicultural perspectives either vicariously or directly through newspaper articles, television, the Expo, various inservice sessions, and televised board meetings.

The most profound theme of Stage 3 was staff and teachers' acknowledgment of their lack of knowledge of cultural history. This theme recurred throughout Stages 1 and 2. Resistances in practice signaled the need for opportunities for staff to focus more specifically on critical thinking and dialogue as educational approaches, through staff development and school site support and assistance. Teachers, at this stage, simultaneously professed the need for children to know their history but contradicted their beliefs through their actions. They failed to function differently in school interactions due

to their personal inhibitions and lack of critical knowledge and consciousness of their personal history. The education of staff had been historically replete with omissions and distortions. They expressed uncertainty and insecurity with understanding critical multicultural curriculum. They were "safe" with the official curriculum because they did not challenge the assumptions on which it was based. This theme continues in transformation throughout the final stage of this process.

From my own experience with this theme of uncertainty and lack of knowledge, this awareness of distortions in history has served as a catalyst for me to continue to develop and to become. Those who have come to new and different critical perspectives have learned to research, question, critically analyze, reflect, and evaluate the dominant ideology of this country. Through personal acts of self-reflection and processes of dialogue and collaboration, our ways of knowing have been multiplied through struggle.

Hegemonically, the education of students and the formal institutions of our community have perpetuated race, class, and gender oppression in political, social, and economic processes (Troyna, 1984). In the New Orleans Public Schools a movement to collectively challenge these hegemonic institutions has begun through the provocation of critical expression. These expressions become more apparent in the final stage of this process.

## Chapter 8

### Stage 4: Transformation in Actions through Collaboration January, 1991 - April, 1991

The new year set the stage for new alliances among support staff, community, and school site staff. Efforts continued to build linkages with the total New Orleans community and to encourage education from multicultural perspectives. Being informed by the theory of nonsynchrony that contradictions and relationships of purpose act simultaneously in race, class, and gender terms, facilitated the construction of those linkages. As a facilitator of this process, knowledge of this position guided me to continue to search for approaches of inclusion that support education of relevance from multicultural perspectives.

#### Confronting Racism, Class, and Gender Oppression

Although the staff was unable to attend the three-day session on "Undoing Racism," as was scheduled during the Christmas holidays, four of us attended a session on January 7, 1991, entitled "Racism Free Zones" facilitated by a community person from Eugene, Oregon. Historically, these types of sessions would not have been attended by representatives of the New Orleans school district. The multicultural infusion initiative opened an avenue for investigation outside the boundaries of education.

The presentation enhanced our views the multicultural infusion process. As previously discussed, the staff had

experienced more antagonism and agitation regarding the multicultural process than had ever been experienced in a curriculum change initiative. We realized that struggle with the stakeholders was germane to the process, but this struggle required constant mutual support. Collective strength and endurance were valued elements of this process designed to facilitate meaningful, relevant learning experiences with the staff and students of the New Orleans Public Schools.

The presentation on "Racism Free Zones," January 7, 1991, was interactive and conducted in a nonthreatening atmosphere. Diverse members of the New Orleans community from multiple racial, social, gender, cultural, class, and religious locations were in attendance. There were lawyers, doctors, whites, African Americans, Jews, Latinos, laborers, women of interracial marriages, persons from race and class segregated communities, all coming together to discuss the issue of "racism." Momentarily, I reflected to determine whether we were realistically located in 20th century New Orleans.

Each person discussed his/her reasons for attending the workshop and their anticipated expectations. The presentation was one of how "racism free zones" were created, how they were instituted in Eugene, Oregon, coupled with the struggle around that issue. During lunch, we had the opportunity to discuss with members of the New Orleans community who were founders, co-founders, and

facilitators for the People's Institute for Survival and Beyond. We solicited information on the services provided by the institute throughout the United States, although unrecognized in New Orleans. I asked a naive question, "Why didn't we know about this institute in our midst?" (See Appendix F, No. 50.)

The response was, "We're better received outside of the New Orleans area than we are here, because our personal histories and reputations precede us. People don't recognize our strengths other than agitation." It was one of the most reinforcing days that we had experienced in quite a long time with community groups. We later met with Ronchi, the cofounder and director (African American male) of the institute and other trainers of the People's Institute to learn more about the "Undoing Racism Workshop." We discussed the climate of New Orleans, socially, economically, and politically and how education impacts that climate (see Appendix D, No. 72).

We discussed the possibilities of their workshop as a vehicle to clarification of the language of racism through activities that could be considered with school district staff. Ronchi did not propose to be hired nor did he solicit a contract, which was different from other interactions with community groups. He viewed this liaison with the district as an opportunity to enter a bureaucracy and provoke thought on an issue he determined as critical; facilitating the confrontation of issues of racism and

other oppressions in society. With renewed momentum, the staff searched for these other voices of the community. We expressed the need for further exploration on the issue of racism. Informed by experiences with staff when discussions of race, class, and gender occurred, the mention of race created reactions shrouded in emotion, anxiety, and apprehension. Class and gender were more openly and objectively discussed without the emotional reactions. In conversations with a white colleague, she expressed her discomfort when we discussed issues with race oppressive overtones at leadership team meetings. She revealed that usually she consciously disappears from the room during the dialogues, because she becomes internally defensive. The reaction is difficult for her to manage (see Appendix D, No. 65).

#### Observations and Reflections

Staff discussions at leadership team meetings highlighted this apprehension, particularly in this multiracial setting. Defensive postures, silence, or excuses and explanations, would attempt to discredit the need for further discussion. It became more evident that before the staff could realistically embrace issues of racial oppression in education, there was a need for engaged dialogue on the subject.

Although I attempted to gain insight through questioning and probing, I felt discomfort in facilitating this process for change other than through providing

literature on the subject. That approach had proven to be ineffective, because time had not been provided for a level of free and open discussion.

The curriculum and instruction staff had not been engaged in open dialogue regularly enough to reconcile intervening role conflicts, either perceived or real. I perceived that my role of supervisor was further compounded by my African American race and female gender. It seemed as if their perceptions of position power conflicted with open discussions on race and gender issues among diverse gender and racial specific participants. These resistances of staff and teachers initially overwhelmed open, honest feedback and dialogue. Recognizing this need, we pursued the People's Institute, since one of its objectives was to clarify language in race, class, and gender issues of oppression.

The "Racism Free Zones" presentation provided the opportunity to experience dialogue on the manifestations of racism from the perspective of the community, in an effort to address multicultural education. The multicultural education project in Portland, Oregon, was also initiated by the community. However, there is no documentation of the Portland struggles which could have served as a model for New Orleans. In response to the Portland community, the Board and administration invested more than \$14 million over a 10 year period to result in the "curriculum



materials residing in the warehouse," as stated by this community activist (see Appendix F, No. 50).

Although school districts in the United States operate on the assumption that Portland is a trailblazer in the multicultural movement, feedback from Portland's principals revealed that the program, by mandate has experienced minimal success. For the one-third of the schools with African American students, multicultural education is available to them. The other two-thirds of the schools in majority white communities postulate that "it's not necessary for their children." One principal expressed that these actions were inexcusable; however, the only way that she could ensure that the curriculum was being taught in her school was to mandate documentation on lesson plans of the inclusion of the African-American Baseline Essays (1989). I question then, the process of implementation as to the appropriation of school knowledge in their effort to reform education.

In several meetings from January 9 to March 3, 1991, with staff from the People's Institute, we defined our interest in the "Undoing Racism Workshop." Our goal, to establish a common language on issues of race, class, and gender oppression, seemed as if it could be achieved through this workshop. To define our needs, curriculum and instruction staff openly and honestly explained:

Every time we talk about the multicultural infusion and we say the words race, class and gender, people respond easily in discussions of class or gender.

But when we discuss racial issues, the reactions are strained. People get anxious and uncomfortable. They don't seem to participate in the discussion, especially if the audience is racially mixed. If it's all black, then most people blame the students for all kinds of reasons. (See Appendix D, No. 74.)

We shared reactions from white teachers, colleagues, and principals who responded in a dialogue session as to "why is this issue of racial oppression so difficult to discuss." The response from a curriculum and instruction staff person was, "This issue makes me feel guilty. I didn't do anything, so why am I being punished? I realize that in my ancestry, slavery was a heinous act, but how long do we have to suffer for their sins?" Although the staff discussions were not intended to provoke those reactions, I reflected that perhaps the emotional community activists' outcries that had been guilt laden provided the catalyst for examining these reactions. This refrain was echoed at the Expo and in principals' meetings. My response was:

It's not a matter of carrying guilt, it is a matter of acknowledging the issue and the construction of "race," given one's historical circumstance. Consequently, we must proceed to understand these relationships to determine strategies to challenge our hegemonic race, class, and gender oppressive behaviors in education. Guilt and blame create impediments to action. We have to define approaches to move beyond the stagnation of guilt to becoming empowered to change those conditions. (See Appendix D, No. 68.)

The dilemma that I continually faced as I attempted to facilitate this dialogue was the staff's perception of me as supervisor. Although I worked at providing a liberating space for openness, the issue of authority was present. I

questioned whether the staff felt they "had to" participate, engage, or respond because of position. I further reflected to resolve whether their actions were grounded in perceived value of the issue or the perceptions of possible employment repercussions or negative relationship manifestations. I continued throughout the process to observe for indicators of these possible beliefs so that they could be explored. Although democracy and open dialogue had historically not been the hallmarks of interactions in educational administrative dynamics, I continued to model and support freedom of expression. We sought more data on the training with the consultant so that an opportunity could be created to confront these issues.

In the second meeting with Ronchi, director of The Peoples' Institute for Survival and Beyond, on January 9, 1991, he explained that the training was confrontational. He cautioned that when people become uncomfortable, the political ramifications escalate. He explained that we could be jeopardizing our positions by explicitly placing issues of racism on the educational agenda of New Orleans. He cautioned that their reputation in the community has been one of agitation. As a result they stated that their training is solicited throughout the United States, focused on empowering community people with limited access. He stated that they usually work with tenant councils and

religious and social organizations on issues of civil liberties.

We realized that we were being interviewed and scrutinized as much as we were scrutinizing. Ronchi's reaction was, "I feel honored because after twenty years of community work, I've never been approached by members of a large bureaucracy to even consider this kind of training." He remarked that we appeared different, and I responded that we were perceived differently in our settings; that I am not the historically constituted "typical associate superintendent" in the New Orleans Public Schools (see Appendix D, No. 72).

I explained that the historical view of this position was one where decisions were made and pushed down to schools. In contrast, I was attempting to facilitate, encourage, and support staff in the decision making process. Explaining the historical location of a goal allows staff the opportunity to apply their ideas in the formulation of specific objectives and processes for educational change. This is a considerably different view of how change takes place in a large, bureaucratic school district. He responded:

My group had stopped wasting its energy on trying to change black people who had gotten into power positions, because in most instances their only interest was self aggrandizement. I concentrate my energy on people in the community, parents and organizers, to get them to understand the issues of race and class oppression, to get them to come together individually and collectively to change the circumstances of their own oppression. (See Appendix D, No. 74.)

Ronchi's initial assessment of the problems facing the multicultural educational reform was, "Your problem is you don't have leverage in the community. You have no one else speaking your voice. You have to organize" (see Appendix D, No. 74). We left that meeting feeling that perhaps we were hearing the voices of the larger community. Ronchi pointed out that Batu and Lola did not represent a contingency of people. Ronchi stated emphatically that they did not speak for his segment of the New Orleans Public Schools' community.

As a curriculum and instruction unit, led by an administrator who was under siege by several members of the board, I had come to analyze my political situation, which I had not seriously done before. Previously, my interactions had not been as controversial or as emotionally sensitive. On those educational issues, I could rely on cognitive processes of reason and logic to position an argument which generally proved successful. The issue of education from multicultural perspectives called into question emotionally charged and historically situated issues of power, privilege, authority, control, race, and gender. I realized that those issues are the bedrocks of our society, and there were risks professionally and personally as evidenced by staff interactions and tensions.

I struggled with the vulnerabilities and instability in the role of administrator with that of my personal

convictions on issues of position, power and control. In this role of associate superintendent, I used strategies of collaboration, dialogue and confrontation to resolve management concerns as well as to develop programs in the district. However, when I challenge those with more power and privilege, my vulnerabilities as an African American female and associate superintendent become more apparent. Struggling with issues of survival and confrontation diverts attention and energy from the goal of facilitating education for urban African American children. I reflect as to whether this imbalance or lack of forward movement is a strategy to maintain the disempowerment of the oppressed. Considering my experiences as an associate superintendent, the dilemma was whether to acquiesce to authoritarian manipulation or to continue to challenge, question, and struggle for truth. My role as associate superintendent has allowed me to position these issues of oppression on the agenda such that they are confronted in the educational arena. The resulting reinforcements both positive and negative have stimulated me to continue to challenge the power dynamics that seek to control as opposed to create liberating space for educational change.

Guided by the belief that all children must have access to equitable and relevant learning experiences, I continued to facilitate the struggle for educational reform. Being embraced by the community was a different but welcomed experience; however, I proceeded with caution.

### School Site and District Linkages

At the school site and classroom levels the curriculum and instruction staff continued to facilitate collaborative workshops with other teachers, community, and students. On January 19, 1991, students attended the play, "Saraphina," after being engaged in classroom activities guided by an instructional module on the history and culture of Soweto, South Africa, and apartheid. The responses from the workshop experience on "Saraphina" were outstanding and overwhelming from teachers and students. Even though the British accent was distracting, the students' appropriate audience response and laughter signaled that they were actively engaged (see Appendix F, No. 51).

Throughout January, meetings continued to define the audience and objectives of the "Undoing Racism Workshop." This two and one-half day workshop would confront issues of race and class whereby the participants would analyze power in society. Terms such as race, culture, privilege, poverty, power, prejudice, and individual and institutional racism were to be defined. The participants would engage in cultural sharing and interpretations of their history and culture, as they know it in America. My immediate reflection was, "how are our people going to respond?" (See Appendix D, No. 74.)

The decision was to plan for the training and identify the appropriate people to attend. We determined that the audience would consist primarily of educational programs

staff, although that changed considerably as the superintendent became involved in the planning.

The timing of these transformations seemed to be providential in that the state and the Board as a result of diminishing revenues had prepared to address the issue of inequitable funding for urban school districts in Louisiana. The administration of the district was immersed in the redefinition of the state funding formula commonly called the Minimum Foundation Program (MFP) as a vehicle to increase urban school funding. Although this position was politically motivated, it complemented the view of critical education from multicultural perspectives for students experiencing inequitable educational services.

Simultaneously, the district prepared a brief to file a lawsuit against the State of Louisiana for inequitable funding of an urban school district because the legislature was not expected to fund the new MFP. In concert with the American Civil Liberties Union (ACLU), the Board supported a bold decision to pursue appropriate funding for the school district as a consequence of historical race, class, and gender oppression. The Board's attorney (white male), however, reluctantly proceeded under duress.

In planning an update of multicultural infusion for the Board and in response to repeated community contestations that "nothing was going on in classrooms on infusion," teachers, staff, and students prepared to



present their classroom activities from the forefront of education.

The January 28, 1991, board presentation centered on the actual implementation of the multicultural process. Approximately eight speakers, all teachers and students gave feedback to the Board on "what's occurring, and how it's occurring," supported by a handout of multicultural activities, events, and materials. Extended by a display of materials, books, resources, globes and magazines purchased through the funding, the Board was complimentary of the presentation (Education from a Multicultural Perspective: Mid-year Update, 1991).

The results of the teacher questionnaire distributed to the targeted staff were included in the handout (see Appendix Q). The survey was distributed to 250 teachers of targeted grades/content areas and summer writing team participants as well as administrators. The results of the survey supported the need for increased staff development and material resources. Teachers' observations of students' reactions to the modules were also assessed. The highlights of the survey in Appendix Q, Nos. 6-7 and 18-30, revealed the following:

1. Forty-two percent of the respondents rated the inservice sessions as useful but not sufficient, while 31% of the teachers rated it as sufficient.

2. Seventy percent of the respondents requested more inservice.

3. Eighty percent of the respondents indicated the need for the provision of materials to support the curriculum revisions.

4. Sixty-seven percent of the teachers cited that students self-esteem was enhanced.

5. Sixty-six percent of them saw positive changes in critical thinking skills.

6. Seventy-one percent of the teachers observed changes in students motivation.

8. Seventy-one percent observed increased freedom of expression among students.

The results of this survey substantiated the feedback on evaluations of workshop sessions as well as reinforced the belief in education from multicultural perspectives as education of relevance and equity. As students find meaning and truth in the content knowledge, this knowledge must be applied and related to their lived experiences.

As indicated by survey results, student engagement with content increased such that students related more intently with the content reflective of their cultural experiences. During the presentation to the Board, teachers repeatedly stated:

My children love the books and materials that show their daily lives. When the're in [cooperative] groups, they explain and relate the classroom stuff to the outside world. Most times they don't get an opportunity to think about how the work relates to their lives as they bring a lot with them to class. This experience has helped me to grow as much as my children. (See Appendix E, No. 12.)

The Board responded with accolades. Politically, the Board needed to be able to represent positive reactions to the implementation process. They seemed relieved that they only had one negative reaction from Masu, who responded that what has been presented is inadequate because it only impacts 10 schools, and more money needs to be allocated. The Board concurred with him (see Appendix E, No. 12).

The list of concerned community members in the multicultural movement continued to grow. By February 1, another consultant, supportive of public education and a former teacher proposed to give the multicultural reform initiative national publicity. He devised a role as a facilitator with us, to ensure that students reap the financial benefits of using classroom social action activities to challenge businesses in the community. He explained his concept:

Students could gather all their mothers' receipts from grocery items, and use that in a math class, or health class to analyze the costs and kinds of foods they eat. Collect receipts, calculate totals, and use that data as formal documentation to approach John Schwegmann [food chain giant in the community], and inform him statistically of the patronage his store receives in the community. These data could be used as leverage to secure jobs and scholarships for the patrons of his business. This activity could be interrelated with all classroom content and publicized in our local African American newspapers, as social action. (See Appendix D, No. 78.)

We agreed with this concept; although the process had to be more clearly defined. Fortunately, through the dialogue sessions, teachers and the instructional

specialists were developing, facilitating, and supporting similar classroom based ideas.

#### School-Site Linkages

Historically, curriculum change initiatives have not consistently included the teachers at the school site. Generally, once selected, teachers participated in the development of a curriculum guide, it is printed and distributed to all of the teachers. The primary process for staff development had been large group meetings of teachers by the hundreds depending on the subject or grade level, cognizant of approximately five thousand teachers in the district. As of the last three years, it has been mandated that principals and teachers design three one-half day inservice sessions, where students are released, to address the district and school initiatives for that year.

The strategy for staff development used currently in the district is the "training of trainers," turn key approach. This strategy initiated three years ago provides the same content to a school site team including the principal and selected staff, preferably the curriculum council or department chairpersons. Their task upon immersion with the content and basic suggestions for delivery is to determine site specific relevance and arrange for presentations to other teachers, either through school site faculty meetings, grade/content group meetings, or team meetings. The instructional specialists' role is to assist in school site facilitation upon request or if

the schedule permitted to assist in design and implementation.

Conceptually, these strategies would seem to be effective utilizing the strengths of teachers to facilitate with their colleagues. However, flaws in the process rendered it minimal and short lived success. Flaw one rested with the selection of the trainers. Department heads are elected to the curriculum council by faculty vote. Being an unpopular, demanding, underpaid, and undervalued position, the election is either based on choice or default. Consequently, some of these chairpersons are not interested, motivated, or skilled in the strategies of facilitation. Those that are involved are usually the staff persons to whom all such curriculum tasks are assigned, without additional extrinsic compensation. These teachers suffer the "principal's pet" syndrome and must additionally confront those issues with colleagues. The grade/department chairperson receives a stipend of \$500 per year as compensation for these responsibilities, together with their full complement of teaching responsibilities.

The second flaw rested with the duration and the amount of training for the selected trainers. Generally, teachers' classes were covered for possibly two or three full day sessions where teachers were grouped in school clusters to be trained. Given this minimal amount of training, the teachers were often left to the development

of their sessions on their own time, challenged by the prospect of eventual scrutiny from their peers. The rewards for being a trainer were intrinsic, at best, hence the quality and quantity of trainers diminished.

The budget of the school district did not provide for systematic, ongoing staff development. Most staff development activities were generally voluntary or scheduled on designated release days. After school sessions were offered occasionally, where teachers volunteered to attend. New teachers attended a minimum of thirty hours of mandated staff development in the summer, after school and Saturdays. Experienced teachers received developmental activities supposedly at mandatory faculty meetings, or voluntary grade/content meetings after school, unless otherwise arranged. Each school has the option to select their days for release time to guarantee teachers three hours of staff development as designed by the school site. These release time topics generally center on testing or textbook implementation and assessment processes. After three years, it seems that more schools are beginning to develop approaches that include teachers in the planning of school/community specific goals and directions of education as well as staff development. The administration has strongly encouraged these approaches.

Recognizing this history of staff development, the curriculum and instruction staff opted to present the opportunity to develop the staff development process for

multicultural infusion to each school group for determination. The goal was to model in collaboration with schools the value of multiple perspectives in the planning and implementation of the process. The staff reiterated that the strategies being proposed were only suggestive and would be analyzed for their effectiveness throughout the process. Consequently, these approaches have been met with varying degrees of resistance by the staff in school sites and adjustments have been made accordingly.

The staff development format consisted primarily of the "dialogue session approach" and the "ongoing classroom observations of select classroom teachers." Each instructional specialist was assigned to each model school as the school contact person for support and facilitation in the multicultural infusion initiative considering the personalities of the principal and staff and skill level of the instructional specialist. Each assigned specialist would facilitate the scheduling of "dialogue sessions" at the school site on a biweekly basis. These sessions required the principal to arrange for class coverage of teachers in order that they could attend the informal session for one to two hours of the day in small groups, depending on the curriculum and pedagogical topic selected for discussion. Specialists facilitated the dialogue with staff and administrators using an open discussion format. Several sessions were convened to accommodate the size of the targeted groups as determined by the principal and the

school site governance team. Topics included: (a) instructional modules; (b) field experiences; (c) cooperative learning activities as correlated to the core content; (d) textbooks and materials; (e) use of maps and globes as supplements; (f) art, music, speech, and drama in multicultural activities; (g) African-American Baseline Essays (1989) and background material; (h) how to research content to support modules; (i) critical thinking; and (j) student interaction and participation.

Secondly, each instructional specialist selected two teachers in each targeted content/grade level from each model school to observe weekly, beginning in November and December extending to April 5, 1991, the conclusion of the third quarter. One teacher selected by the specialist was to be identified as highly interested, motivated and skilled, preferably one who had participated in the developmental activities. The question being asked was, "If a teacher had been involved in the development and conceptualization, does that teacher transfer the experience into the classroom as designed or with modifications?" The second teacher from the same school was observed to determine the staff development needs of the teachers who did not participate in the writing and researching phase. The majority of the classroom observations and dialogue sessions began with the second semester, January 24th, and extended through the end of the third quarter. The data gathered through these



observations and school site dialogue sessions served to focus the ongoing evolution of the process. These data also served as a basis for decision making by district administrators in the facilitation role. Data were collected on: (a) the classroom environment; (b) use of the modules and support materials; (c) resources; (d) lesson development; (e) motivational procedures; (f) instructional procedures; (g) level and kind of interactions, for example, student/teacher, student/student, and; (h) general feedback from the teachers to determine the impact of the staff development activities on classroom teaching (see Appendix R). Observations were also conducted to ascertain how teachers who have common goals, collaborate, share, and support each other through change processes within the same school. Foundational data on the focus of this collaboration, if observed and experienced with teachers at the school site, would assist in continued refinement of the process and its future implementation.

#### Classroom Observations and School Site Dialogue Sessions

##### Observations - Elementary Schools

Of the four elementary schools, three of the schools agreed to observations. The fourth school had not participated in the scheduled inservice sessions from August through March although there was one session to share materials with the librarian. The principal at that time was reluctant to release teachers or to encourage

teachers to participate in the sessions due to the disruptions from the strike.

The observations in elementary schools revealed concrete data as to the classroom implementation of the African/African American content activities as presented in the instructional modules. Instructional specialists and teachers observing in the schools documented the following observations.

Craig Elementary School was actively engaged in all facets of the multicultural process at the kindergarten and fifth grade levels. Beginning in November there were nineteen observations conducted among kindergarten and fifth grade teachers. The principal, who was a former instructional staff person, was an active participant in this process.

One of the writers for the fifth grade modules was observed weekly throughout March. Her classroom environment was Afrocentric with a map of Africa she created, and photographs of African Americans. A display of animals of Africa was located in a reading skills center of books written by African Americans. The gospel/spiritual background information in the modules was read aloud as one of the daily motivational activities.

Children listened attentively and discussed as they prepared for a Kwanzaa classroom presentation. She used the modules continuously but modified and expanded the activities with other ideas as she related the material to

other content. For example, a daily activity on sentence analysis used a sentence about an African American "hero or shero" as the content. Classroom discussions were lively and interactive.

The other fifth grade teacher, as of December, had a few small photographs of African Americans displayed in the room. The books distributed at the November workshop were on the desk bound with the original rubber band. Other observations of this teacher showed disjointed attempts at infusion but without purpose, direction, or connectedness. "Superficial at best," was the reaction of the observer. Although the posters of African Americans, distributed at the workshop were prominently displayed, the books and literature were not evident in the classroom (see Appendix I, No. 11).

Reactions from other teachers at the kindergarten level were, "the modules were overwhelming and were too much to cover, but the books were perfect for story time" (see Appendix I, No. 9). One teacher stated that she didn't have enough background about Africa to properly implement the African/African American content and the focus of the module did not reflect the "real" focus of kindergarten which is letter, number and sound recognition and vocabulary. She had arranged an African/African American center with the materials distributed at the workshop (see Appendix I, Nos. 3-21).

Teacher observations at Lawless Elementary School centered primarily on kindergarten. Three of the kindergarten teachers were documented by instructional specialists as actively engaged in the use of the modules and materials. Using the folktale as the objective, the teacher read the "Anansi" story with the children and each child had made an Anansi puppet as described in Appendix S. The children were using the Diaspora maps to trace the route of the slave ships. These classes had an African American center consisting of puppets and stories, a large map of Africa made by the students and pictures of the animals of Africa. A puzzle center had been created with puzzles of Africa. Student self-portraits adorned the room reflecting their representations of valuing of self and personal characteristics. Music played while children formed pictures of words with the letter A to be placed on their maps of Africa.

Other kindergarten teachers had similar activities and projects displayed such as drawings of "Me and My Family," and Malcolm X. Another teacher had children to construct an African village with Popsicle stick houses. Puppets from the folktale, "Who's in Rabbit's House," were evident. These kindergarten teachers had collaborated on the themes and suggested activities of the modules. They used them as a foundation for classroom activities in the teaching of language arts and social studies standards.

The fifth grade implementation at Lawless was not as extensive in that only one fifth grade teacher had evidence of the modules and materials in the classroom. The only other teacher with classroom evidence of the instructional modules was the "Arts Connection Teacher." Using animals and their movements in the study of the continent of Africa, the correlation to the folktales and kindergarten activities was evident. Children were observed as stimulated and eager to respond in the art class. The "Arts" teacher provided services in the primary level classes, in collaboration with the kindergarten teachers as evidenced by the activities and projects of the students. Once this principal understood the objectives of the infusion program as implemented in the kindergarten program, she sought additional support and facilitation for the other teachers. She expressed feedback that the themes of the infusion modules could stimulate more interdisciplinary teaching (see Appendix I, Nos. 29-41).

The teachers in Lawless Elementary Magnet School had not attended the majority of the inservice sessions, and the principal did not "disrupt the instructional program to release the teachers" (see Appendix J, No. 15). The most active engagement with the multicultural initiative was documented by instructional specialists as being among the "Arts Connection Teachers." As of February, 1991, a slide lecture for kindergarten and fifth grade students on the "Yoruba of Nigeria" was observed. The teacher/developer of

the arts module presented a workshop for teachers on the art of Elizabeth Carlett for all grade levels. The teachers were stimulated by the slide presentations and the world of African American art with which they were unfamiliar (see Appendix I, Nos. 57-62).

The summary of the observations in the three elementary schools supported the view that teachers in schools are isolated and do not share ideas unless that action is supported and encouraged. Principals and teachers were to strategize on the structural impediments at the school site in order that support and assistance for collaboration and sharing occurred. In two of the schools, teacher activities indicated that they had planned together. The observations revealed that the modules and materials were used in more than 50% of the classes as designed or with teacher designed modifications of the activities that correlated to the concepts. Teachers were struggling with the new historical content as they observed the heightened interest of the children in interactive classroom activities reflective of their representations.

Although teachers favorably evaluated the workshops, classroom pedagogical changes were greatest with those three teachers who participated in the development of the module activities. Other teachers required (a) more time to understand the content, (b) increased encouragement, (c) additional feedback, and (d) ongoing support and clarification in utilizing the modules and alternative

strategies. In schools and grade levels where teachers collegially supported each other, classroom implementation of education that is multicultural was open, interactive, and liberating. Teachers used critical questioning and analysis as the key elements of educational practice.

#### Dialogue Sessions/Elementary Schools

The dialogue sessions were conducted at three of the four elementary schools. These sessions were coordinated by the principal and instructional specialists scheduled through a school design, with class coverage by substitutes. The topics for the sessions were germane to the needs of the teachers in that school or grade level. The dialogue session, an intensive exchange of ideas, served as an instructional approach to encourage collaboration among teachers such that multiple perspectives on issues of education and infusion would be explored (see Appendix J). While two of these three schools had only one session, the principal (white female) of the magnet school (Lusher) delayed participation. In Benjamin school the principal (white male) only devoted time to the presentation for the overview of the process. The principal did not provide release time, so the teachers were unable to attend any of the ongoing developmental sessions. The participation level of that school was limited by the principal's lack of engagement with the process. New to the school, he wanted to establish his

direction within the school minimizing involvement in other processes.

The other school (Craig) conducted one session in February with all eight targeted teachers. This principal (African American male) attended the dialogue session with the teachers. Concerns cited the neglect of "back to basics" and the "dialect in the stories and folktales" as limitations to the use of the modules. The need to purchase additional materials, compounded by teachers' (a) lack of prior knowledge, (b) feelings of inadequacy in implementing the modules, (c) instructional time constraints, and (c) lack of value for this content were cited as deterrents to infusion. As observed in Grades K and 5, instructional specialists' reactions were:

Teachers are still stuck in the content level of the multicultural process. Their issues center on the what of the process and not the who--students being serviced....Teaching is still defined as the books, stories and songs. There is minimal evidence at this time in classrooms of the process. Demonstrations of critical thinking are lacking. There is hope because teachers are receptive to what the process is about. Development areas include planning for learning, evaluation, student to teacher interaction, and relating lessons to real life situations. (See Appendix J, No. 22.)

At the last of the three schools Lawless Elementary, the principal (white female) planned for the dialogue sessions at the initial principals' orientation meeting as was intended by the plan. She reinforced the need for teachers to participate because of the lack of active and ongoing staff involvement. The nine teachers in attendance discussed the learning styles of African American students,



how materials would be used in centers, as well as, through standard classroom activities. They were eager to use cooperative learning strategies although they were apprehensive about issues of discipline. They were impressed by the students' eagerness in and out of class for multicultural activities. To reinforce their classroom based activities, teachers planned with the drama artist to extend concepts through other subject areas.

By the second dialogue session, teachers expressed the need for further meetings like the one designed.

The books are really beautiful, the children love the stories. How lucky my children are to have so many beautiful books and materials...glad I'm a part of this program....The ongoing sharing done by the group is rewarding....We can include senior citizens in story telling....Airing our grievances is critical in this meeting format. (See Appendix J, No. 25.)

These observations evidenced that as principals collaborate with staff, then staff assume those norms in their daily lived practices in schools and classrooms. Obviously, if teachers and principals find value in the content, they will maximize its transference.

#### Observations - Secondary Schools

The language arts teacher selected for observation at Livingston Middle School was a seventh grade teacher who participated in the development of the modules. An instructional specialist observed her classroom on nine occasions from early November through April and documented her approach to the utilization of the instructional modules. The teacher expressed her excitement and

enthusiasm with the approach as well as the overwhelmingly positive response of the students. The instructional modules in the seventh grade language arts centered on four novels which formed the foundation for African/African American history and the use of cooperative learning in the classroom. These included Zeeley, The House of Dies Drear, and The Magical Adventures of Pretty Pearl, by Virginia Hamilton, and Scorpions, by Walter Myers. Bulletin boards were dedicated to each concept, including the cooperative learning process and student illustrated pictures of themes of each of the novels read and analyzed quarterly. African American historical contributions constituted the daily brain teaser as the class opened. As students entered the room, they eagerly reviewed the board to write their response to the name and the clue of the "unsung heroes or sheroes" (see Appendix I).

The novels purchased for the class were taught using the recommended quarterly schedule. The class was rearranged from rows into a table formation using six desks clustered together to accommodate the cooperative discussion, sharing, and dialogue. The novels and cooperative groups were utilized for activities in all language arts strands of reading, writing, listening, and speaking. Each group had a selected "gofer, leader, scribe," and participants.

As a prereading activity, the students were asked to respond to questions, such as, "What does it mean to accept

oneself? What does dignity mean? How do you react to people who are different? Name a person you believe is dignified?" Adequate time for reflection was provided before students discussed with the facilitating teacher. The students responded openly, as students were guided through expressing their feelings with respect given to all lived experiences (see Appendix T).

By January the process continued with the next novel as learning centers emerged in the class on African Americans, including student developed books of famous African Americans and women. As the students read the novel orally in class, they were asked to apply the story to real life situations. Poetry was introduced in the oral reading of "Thank You Ma'am" by Langston Hughes as the students repeated the refrains. The open and honest discussions allowed students to understand literary genre and to synthesize and evaluate current social issues as defined by the text.

The social studies team member observed, only participated in the staff development activities. She used similar strategies of cooperative learning as students studied the contributions of slaves in the new world with enthusiasm. These two teachers function on a three member team where they plan and collaborate continuously. Considering the needs of the adolescent, they teach the same groups of children. This situation is ideal because common planning periods provide the structure to support

collaboration. Phyllis Wheatley's poetry was used to supplement the lesson and to relate it to the language arts. The teacher had to extend the content of the social studies instructional module due to its limited scope. The social studies modules were the least well developed as determined by teacher review at the August, 1990, inservice sessions.

An African American classroom motif was evident using maps of Africa, the Diaspora, and globes. In a lesson on the boycott of British goods, the students were asked to relate this event to the boycotts of the 1960s. A lively discussion ensued on Malcolm X and his philosophical beliefs. The students pretended to be newscasters at the Boston massacre and created a news bulletin to depict each of the issues presented. They were knowledgeable of Crispus Attucks and his role as the first to be killed in the war.

These two of three teachers form an interdisciplinary team whereby they teach the same set of 180 students providing an opportunity for them to plan and collaborate on interdisciplinary content. Other teachers in the school participated in inservice sessions designed by this team of teachers since the process had been initiated at the seventh grade level only. Cooperation, critical thinking, and questioning were standard modes of delivery on this seventh grade team (see Appendix I, Nos. 48-56).

At Live Oak Middle School instructional specialists' classroom observations were documented beginning in late February and continued through April. Evidence of the books and materials provided to the language arts teachers were in use in this seventh grade class. This teacher also participated in the module development but approached the activities differently from her colleagues at Livingston. She used the modules as a recipe with minimal deviation. She utilized a structured more didactic approach, whereby the teacher read the novels to the class followed by the students forming groups to answer the reflective questions. Although students attended to the readings, they did not dialogue, analyze, and reflect on current issues openly and collectively. The classroom climate did not stimulate dialogue on diverse issues but focused on the acquisition of facts. The climate of this school is one of control which tends to extend into the classroom, where students are not encouraged to explore and question. Instead, they are expected to memorize, practice on the computer, and pass tests. It was not described as an emancipatory space which stimulates students' abilities to construct knowledge, but one characteristic of a traditional passive classroom climate. Students, however, were attentive to the novel readings (see Appendix I, Nos. 42-47).

At Woodson Middle/Junior School the teacher of seventh grade language arts, selected for observation by the instructional specialists, did not participate in the

development of the modules but was documented as actively engaged in the staff development. She used the strategies of cooperative learning with a novel extending beyond the instructional modules. Students constructed character analysis cartoons and interacted in cooperative groups as they discussed their cartoons. Readings of African folk tales as compared and contrasted to folktales of today, provided the foundation of the lesson on comparison and contrast. The reading of a folktale by Virginia Hamilton, "Belinda and the Monster," followed a lively analysis of the folktale as a genre.

Cooperative groups were used to facilitate the writing process using an evaluation checklist for feedback on their peers' writings. The teacher constantly focused on communication through valuing the ideas of others, respect and appreciation for ideas and conflict resolution strategies. The teacher used the module information to guide her and to complement her ideas and activities as encouraged by the instructional staff (see Appendix I, Nos. 85-89).

In each of the classes observed at the middle/junior level, teachers made use of the instructional modules and the novels. Perhaps the fact that adequate numbers of paperback books representative of African American authors and oppressed characters were distributed to teachers for student use for the first time, communicated to teachers the value being placed on the process. Social studies

teachers received maps, globes and resource materials also. Historically, at the middle/junior level, the expenditure of funds for classroom materials and field experiences have been minimal to nonexistent. In contrast to the elementary level, where Chapter I funds supplement classrooms with materials, the primary material resource at the middle/junior level is the basal text. The fact that the material resources referenced in the modules were actually allocated to extend instruction was received positively as discussed in the dialogue sessions.

Time for staff development by teachers at two of the three middle schools continued to increase through the process with teachers' active engagement and participation increasing proportionate with the instructional specialists' support. Cooperative learning strategies have been reinforced by teachers as an appropriate instructional approach for the infusion process providing for youngsters the opportunity to express their ideas with their peers. Consistent with the developmental needs of middle grades adolescents, teachers agreed that guiding youngsters to work cooperatively teaches them not only content, but critical thinking, questioning, and communication skills that empower them to express their diverse points of view.

#### Dialogue Sessions/Middle/Junior Schools

At the middle/junior level, dialogue sessions consisted of small groups of teachers with either common teams of students or related content areas. These sessions

provided an opportunity for intensive exchanges of ideas on the instructional modules' content and implications for education from multicultural perspectives. Of the three schools, only one school (Live Oak) had formal dialogue sessions as planned. The scheduled collaboration sessions were facilitated by instructional specialists. The principal (African American male) of Live Oak, however, expressed a concern with appropriating substitutes and relieving teachers from class at the expense of student achievement. In spite of his concern, eight teachers in attendance expressed their needs for field trip funds, copies of materials for science and other module activities. Their interest and enthusiasm stimulated him to continue the sessions during the semester.

The other two schools used an individual teacher visitation format with the speech/drama specialist serving as the facilitator. In each case, the modules and materials were discussed as the teachers expressed appreciation for the provision of materials, novels, films, and recordings of African American literature. It appeared that those teachers who believed in active engagement in the classroom were stimulated by the process. Other teachers reluctantly experimented with more liberating and democratic approaches while proceeding with caution as they demonstrated superficial use of the suggested alternative pedagogical approaches (see Appendix J).



### Senior High Observations

Of the three senior high schools, instructional specialists conducted observations at two with regularity. Franklin Senior High had only one observation because the principal (white male) was attempting to establish a climate among the teachers for the acceptance of the process. Senior high teachers displayed the greatest apprehension over classroom observations. Consequently, this principal expressed the need to develop a context for the observations, considering the most recently designed state teacher performance evaluation process which increased teachers' suspicions. Teachers from Franklin, the magnet school for the gifted, had attended only one inservice session.

During ten observations at McDonogh No. 35 Senior High School beginning February, 1990, instructional specialists documented that teachers evidenced use of the instructional modules in American literature to extend the basal text of the literature anthology. The teachers focused on the integration of the writing process with African American literature, such as, the speeches of Frederick Douglass and Claude McKay's Man-Child in the Promise Land (see Appendix U).

The teachers used oral interpretations of the recorded readings of selected Frederick Douglass' speeches. These dramatic presentations were discussed through student interpretations of the themes in relationship to the

experiences of African Americans in the 20th century. Despite distracting voices in the halls, students and teachers remained engaged in dialogue on Frederick Douglass as reflective of current times and issues (see Appendix U). The classroom had become arranged in table format to support the classroom dialogue. The classroom discussions of notable African Americans was also facilitated by a local physician, a parent, who presented a seminar to students on African art which he collects.

The oral readings which also continued through other observation periods stimulated students to predict and evaluate characters' behaviors and relate those behaviors to that of varied students. Another novel introduced was Cane by Jean Toomer. The culminating activity to support the reading was to attend a play developed and presented by a cast of Franklin students and teachers to be performed at a local high school (see Appendix J, Nos. 65-75).

The observations of teachers evidenced that they had collaborated using varied materials to support their lessons. Their approaches also varied from lectures and individual student work to group discussions and the analysis of students' writings. Feedback from the instructional specialists indicated that the more teachers dialogued about their work, the more secure they became with allowing students to participate in defining their concepts, issues, themes, and perceptions of education (see Appendix J, Nos. 65-75).

During eight observations at Booker T. Washington Senior High School instructional specialists documented that the language arts and civics classrooms evidenced a lack of supplies and materials. One class displayed portraits of African Americans and books by African Americans. However, the amounts were inadequate for all of the students. Untimely material distribution was cited as the cause of the problem. The civics teacher utilized collaborative groups for a discussion of "blacks in government." Due to the lack of materials, teachers had students to copy material from the board, prior to the initiation of the lesson. Teachers used the "two-hour block" designed for schoolwide discipline and control, as a vehicle to foster communication and collaboration among students. In a discussion of political parties and local African American political figures, the local newspaper was used as the data source. The catalyst for discussion was the rationale for the governor's change in party affiliation and its relationship to the African American community. Debate teams were formed to critically analyze his historical political activities as related to that of today (see Appendix J, Nos. 77-84).

This school had been plagued with ongoing problems associated with the lack of organizational leadership, lack of appropriate instruction, fiscal management, and student attendance and discipline. Instruction was less than adequate as judged by the instructional specialists.

In summary, the senior high observations of specific teachers, indicated that teachers who had engaged in the module development continued to use the modules with enthusiasm and purpose. However, other teachers had to be supported through the process. It became evident that the more the staff person attended to the teachers in dialogue sessions or classroom observations, the more evidence in practice occurred. Ideas were expanded as teachers were reinforced.

Again, teachers were reluctant to invest in curriculum initiatives because there has been minimal material or human support evidenced by the administration.

#### Dialogue Sessions/Senior High Schools

Two of the three schools structured formal dialogue sessions with teachers, arranged in accordance with subject areas. One school, Franklin, used the individual visitation with teachers format to initially pique the teacher's interests and understandings of materials in modules, such as, Paul Robeson. The principal then arranged a second session for the faculty curriculum council in January, 1991, where he (white male) assembled all department chairpersons. A journal article, "America the Multicultural" (Cottroll, 1990), was used to introduce the components of the New Orleans Public Schools' multicultural process. The following session, held with each department group, allowed teachers to share their strategies of inclusion. One teacher had constructed and

shared her anthology of African American literature. Staff from each content area, math, science, social studies, and foreign language participated in relevant discussions of the multicultural process. This school's scheduling of the dialogue sessions was ideal for full school participation and went beyond the expectations of the planned concept.

The second school, B. T. Washington, conducted one dialogue session for all targeted teachers facilitated by the instructional specialist with minimal support from the principal (African American male). The discussion centered on the lack of materials and an apparent misunderstanding of the focus of the process. It was evident that there was minimal participation of the principal in the developmental process and this session was arranged as a superficial "add-on."

The final senior high school, McDonogh 35, had dialogue sessions attended only by teachers of English, speech, and drama. The principal (African American female) did not engage in the sessions but affirmed the value of the dialogue sessions in faculty meetings. The teachers shared articles on multicultural education and expressed their interest in the process. They were particularly eager for their students to undergo multicultural experiences. They explained that their students were amazed to see African American characters in Romeo and Juliet, a presentation by the performing arts magnet school. The students attended an extended field experience

at the New Orleans Center for Creative Arts (NOCCA).

Teacher reflections indicated:

NOCCA now seems accessible to these students who perceived it as a white school....When I received these modules, I was really wary...one more thing to do...then I started to read...this is good....I read more....This is real good....Since I could teach my ELOs [Essential Learner Objectives] with them, I just substituted these lesson. (See Appendix I, No. 31.)

In summary, whenever the dialogue session was used as an open, intensive discussion forum, teachers expressed their needs. Cognitive as well as affective support were then provided from colleagues and instructional staff. However, these sessions were met with resistance whenever teachers' time was imposed upon or when their classroom pedagogical routines were authoritatively challenged. Instructional staff, consequently, attempted to arrange schedules of dialogue sessions at the school site so that students would be minimally impacted by substitutes. These types of sessions required that time be devoted to the creation of a free and liberating space for teachers to openly discuss their multiple perspectives of education and the infusion of African/African American history and content in the curriculum. Teacher reactions were diverse and filled with anxiety and apprehensions. Those teachers who were more secure with the content and their own perspectives welcomed the materials to enhance student identification with racial representations in content materials. These teachers expressed how the process fostered their desires for change, whereas previously they

had limited access to the resources, both material and human.

Those teachers who resisted, had difficulty with understanding the content as a result of their limited prior knowledge, which precipitated their appearance of lack of interest or value for the content. Those who sporadically concentrated on infusion, felt involved and engaged but acknowledged that their understandings were superficial which required additional support and staff development. Those who had not attempted to analyze the issue of content relevance to students, expressed the most contestations on issues of value, design, and understanding of the process and the products.

At this initial stage, teachers were generally receptive. However, time and support for teachers in refinement of the use of the instructional module ideas and materials were essential as teachers determined whether education from multicultural perspectives would remain as a focus for the district.

#### National Perspectives of Multicultural Education

At the February 16-17, 1991, conference of the National Association for Multicultural Education (NAME), the curriculum staff presented the New Orleans Public Schools' collaborative, evolving process of education from multicultural perspectives. In attendance at the conference were approximately 150 teachers, students, parents and community from the district who also heard the

multiple voices speaking on the same topic of . multicultural, antiracist, and Afrocentric curriculum. The audience responded favorably to the redefinition of educational change using critical approaches to social change.

Grant (1991) and Gay (1991) presented their theoretical foundation at the (NAME) conference on February 17, 1991. This presentation validated the evolution of our process for our New Orleans constituency. They explained that based on their findings there is no one definition of multicultural education. The single, most important variable is that whatever definition a school district endorses, it has to be consistent and that everything that is done considering both words and actions must follow within that framework.

### Districtwide Politics

Following the conference the staff reflected on the presentations and expressed their lack of clarity in the New Orleans Public Schools' definition of education from multicultural perspectives. This acknowledgment was encouraging because staff interactions were becoming disjointed as the result of territorial positions on aspects of the multicultural infusion process. Specialists had begun to comment as tasks were identified, "The multicultural staff can handle this, why am I doing it?" These reactions signaled the need to define more clearly the goals, direction, and responsibilities in the process.



Consequently, staff meetings were planned to reassess and reaffirm the definitions, goals, and objectives of education from multicultural perspectives. Instructional staff continued to assess and analyze the suggested dialogic, critical, and collaborative approaches where teachers and students search for relevance and meaning in school knowledge.

I was impressed by the staff's new openness to confront the realities of the process individually and collectively in attempts to achieve clarity of purpose in the definition of education that is critical and multicultural. The staff implementing the process had to continue to challenge their beliefs and strategies in the struggle for educational reform with the stakeholders. Although the instructional staff's role is to facilitate the process, the hegemony of power and control had to be consciously challenged as the process continued. I anticipate that as the transformation of the concepts crystallize, facilitation and collaboration will become more spontaneously the modes of operation. However, at this stage, they have to remain as conscious objectives.

The Community Advisory Committee met to plan the presentation of their final recommendations, as school site dialogue sessions and observations continued. Preparations for the "Undoing Racism Workshop" were being finalized for March 4-6, 1991. Workshop participants, confirmed by the superintendent, received a letter of invitation. It was

intended that only two associate superintendents of the cabinet would attend with other educational programs staff and personnel department staff, who had previously committed to attend. The superintendent determined at the February 22, 1991, cabinet meeting that all members of the cabinet would attend the workshop. Mixed reactions surfaced among my ten colleagues.

Bawa (white female), administrative assistant, commented, "Is this the workshop where all white people are called racists?" As the preparation groundwork for this workshop eroded, she continued, "Black people aren't considered racist because they are black."

The personnel director's face flushed, as she exclaimed, "What are you taking me to?"

The employee relations superintendent responded, "I don't want to be bothered with any more sensitivity sessions, I did my share of that in the 60s" (see Appendix D, No. 81).

In an attempt to proceed, details were solicited to determine whether the same workshop and facilitator were being discussed. I realized that the definition of "racism" would require participants to struggle with it to find meaning for themselves. She explained, "Yes, this is the same workshop, and they are real combative. I attended when I was with a church group and they couldn't get enough participants. So I did it. It was quite an experience."

I could feel the uneasiness and uncertainty in the room as the distrust developed. I tried to relax the moment by saying, "Yes, I understand the workshop is challenging, but it's not the kind of thing that will pit people against one another" (see Appendix D, No. 81).

As the afternoon progressed Bawa came to me privately to say:

I really shouldn't have said that in the meeting, because the workshop is truly a challenging one. The only way we're going to address the issues that are destroying the fabric of our society, as well as the fabric of the world, is to address racism, and to do what we can to undo it. (See Appendix D, No. 82.)

I expressed that she should have made that statement to the entire group, because, at that point, staff and colleagues, who previously had been excited, were feeling uncomfortable about attending. The timing of the incident illustrated my experience, that emotional reactions preceded cognitive analysis in discussions of the issue of race. Apprehension to attending the workshop escalated, which I knew was a direct response to the incident. However, I discussed the event and responded to the reactions as colleagues individually revealed them, since a climate of open discussion had not yet been established among the group on this topic.

At our following cabinet meeting, the topic of who would attend continued with the refrain, "I'm not going to any sensitivity session." I suggested to the group that half of the cabinet could go at one time, while the other

half could go later. The superintendent immediately responded, "No, everybody on this cabinet will attend at the same time, so everybody will be present." I was a bit surprised, because I didn't expect that response from the superintendent. I thought, perhaps, that it was based on uncertainty and that there was safety within the group. Simultaneously I thought, maybe he realized the uncertainty of the other cabinet members and he could reassure them by giving them safety within our multiracial, multicultural team (see Appendix D, No. 83).

I shared this incident with the facilitator with whom I had become more trusting and confident. At a time when it seemed as if we had garnered the collective strength to challenge the race and class issues that have historically weakened equity in educational opportunity for urban, poor African American students, a crisis in leadership emerged to further divide and distract us from the goal of educating urban youth.

The Superintendent had seriously contemplated retirement as the result of the myriad of public insults and pressures from the Board that had escalated into racially located political issues. The African American board members had been petitioned by a group of African American ministers and community leaders that demanded the appointment of an African American to the vacant position of deputy superintendent.

The rationale behind these politics rests in the history of the school district. The person appointed to the deputy superintendent was positioned to become the next superintendent; although, history has shown in the school district that this has not been the route to the superintendency. The politics of the board continued to name and reject the associate superintendents. The atmosphere of the district was shrouded in speculation and distrust among the leaders, ensuring that more far reaching educational issues were left unattended.

On the morning of March 4, 1991, opening day of the "Undoing Racism Workshop," new directions for the district were discussed at cabinet. The Superintendent seemed more confirmed in his convictions to address issues that had been privately discussed for years as race and class oppressive. He called to question the magnet school concepts and historical practices that he had initiated during stages in his historical career that fostered the tenets of "separate but equal." Called into question was "the sibling rule" which was based on the practice that if one youngster was admitted to a magnet school program, then every sibling of that youngster's family could attend. Through institutionalized practice, it had become a convenient way for white and African American middle class parents to maintain student placements in magnet schools. For other magnet school slots, parents stood in line or "camped out." The belief being, if schools are good, then

parents must stand in line to secure placement. However, all of the persons standing in line for these placements were white. The implication from this rule was, if the school maintained a ratio of whites to blacks then that school was perceived as a good school and other white and middle class people would send their children to the school.

This current issue receiving the Superintendent's attention was the elimination of the racial quotas and sibling rules in all schools. This issue had surfaced for many years, with no resolution. It appeared that the reflective process on issues of race and class oppression were becoming evident for the leaders of the district as well as for the teachers. The rules, roles, and relationships were being challenged at the leadership level in the process of education from multicultural perspectives. In response to the declaration for change, members of the cabinet continued to say, "Then the schools will become all black. In schools where there are larger numbers of white students, if we eliminate quotas, then white children will leave and the school's reputation will diminish" (see Appendix D, No. 86).

I questioned, "What would happen and what would be wrong, if all of the schools became black? Why should that be a problem since our schools are 87% black already?"

One area superintendent (white male) responded, "Well, if the school does not maintain a proportionate number of

white students, then the school will be perceived as inferior and white parents won't send their children to that school."

The personnel director (white female) asked, "Well, why should that matter to us?"

The area superintendent stated, "It should matter because we should want a racially diverse student population" (see Appendix D, No. 86).

The value for diversity became the appropriate and expedient response although this issue had been in consideration for over a year, without resolution. This issue had been viewed politically as "too hot to handle." We decided that the superintendent would announce at the March 25, 1991, board meeting that there would be no sibling rules effective registration 1991-92; nor would there be racial quotas for magnet schools effective 1991-92.

I speculated as to how long this solid position could be maintained. Usually, the politics of these issues mount at the board level, and the superintendent succumbs to the pressure. We have strategized on this leadership contradiction through confrontation and argumentation, but the political whims of the Board usually prevailed over the needs of the children of the oppressed. However, the Board reluctantly honored the administration's recommendation on this issue.

**Staff and "Undoing Racism Workshop"**

Although the first workshop session was well attended on March 4, at least two of the associate superintendents (white and African American male) did not continue to attend. In response to a disciplinary hearing which had been suddenly scheduled, they only attended the three-hour segment of the first day.

In the opening introductions of the People's Institute facilitators to the thirty-five participants, I explained the superintendent's interest in the cabinet members' attendance. This set a standard that encouraged him to participate throughout the workshop with the remainder of the staff.

From the introductions to the conclusion of the workshop, participants reflected on personal lived experiences and issues. Ronchi, the director of the institute and workshop facilitator, posed questions to each participant, "What do you do, why do you do it, and what do you expect out of the workshop?" The responses varied but centered on the participant's needs to become personally more aware of racism and its impact on their work. They expressed the need to clarify terms and language to enable them to more comfortably discuss issues of race, class, and gender oppression. Some of the participants stated honestly that they were there because they were told to be present, indicating a level of resistance to their involvement. A formal contract was established among the



participants (a) to attend the full two and one-half days, (b) to maintain a liberated zone where persons could say whatever they felt without fear of reprisal, (c) to listen, (d) to participate, and (e) to share with colleagues the histories that made us who we are (see Appendix F, No. 57).

Day two began with a graphic activity representing thinking "out of the box." This activity was intended to heighten awareness of how our thinking has been socialized within confined structural lines and behaviors. The facilitators engaged several activities focusing on the "blame the victim theory" through questions, such as, "Why are people poor and why do they lack power? Do they want to be poor?" We discussed the myth "pulling yourself up by your own boot straps" as a negative response. The "power analysis" or "foot identification" activity graphically, through brainstorming and drawings, depicted the neighborhoods of the poor with impacting institutions that were "kicking poor people." We discussed internalized oppression as opposed to an individual pathology, where it is believed that "poor people don't care or want to be in the circumstance in which they find themselves." This discussion ensued throughout the morning of the second day (see Appendix F, No. 57).

Each person was then asked to define "racism," through a brainstorm of definitions. The final definition proposed was "racism equals race prejudice plus power" such that

racism is considered a politically constructed definition.

It was further presented as a definition:

That race is a specious concept, that it was constructed for a purpose by whites to assign human worth and social status such that worth and social status are defined as white, which become the model of humanity, for the purpose of establishing power and white privilege. (See Appendix F, No. 57.)

Power was defined as having legitimized access to institutions and systems sanctioned by the state, based on gender, class, race and economics. This definition formed the foundation for understanding the history of racism. Forms and manifestations of racism; individual, institutional, cultural, and linguistic were discussed. "The language of racism is insidious, reproductive, and hegemonic. For example, linguistically, everything that is black is bad; everything that is white is good, such as, black cat, bad luck, and so forth." Culture was defined as an axiological term representing four basic land areas in the world, Europe, Asia, Africa, and the western hemisphere. "Where you live determines your culture as well as the concomitant beliefs, customs and values" (see Appendix F, No. 57).

That activity was followed with one that asked, "What do you like about your culture, what do you like about being black, or what do you like about being white?" In each circumstance the whites could not define what they liked about their culture because they expressed their inability to frame it in those terms. They thought about it in terms of being Irish, or being German, the country of

their ancestry, but not by being "white." This activity exemplified that the term "white" was socially and politically constructed so that "white" became privileged (see Appendix F, No. 57).

Cultural sharing in the evening session, brought colleagues closer to their lived experiences. The most profound revelation of the evening was that music and dance transcended the experiences between whites and African Americans from similar geographic locales. As each participant shared, the similarities, differences, and preconceived beliefs about each other were held in suspension.

Day three of the workshop was the contextualization of American history from 1607 through 1991. This presentation highlighted that during this span of time, there were 26 years of freedom movements in the United States, 1865-1877, 12 years of the reconstruction period, and 1954-1968, 14 years of the modern civil rights movement. This historical analysis demonstrated how institutional laws and practices concentrated on the dissolution of relationships, to separate whites from African Americans and the retention of that separation. Dabil (white male) facilitator and local minister stated, "There were laws that were instituted to keep us separate, so that individualism would supersede collectivism" (see Appendix F, No. 57).

An analysis of the civil rights leaders from 1960 through to the present demonstrated how each of them from

Robert Williams through to Angela Davis into the 70s and the 80s were either killed, exiled, or imprisoned. This analysis included Medgar Evers, Viola Liuzza, Malcolm X, Bob Moses, Adam Clayton Powell, James Meridith, Stokeley Carmichael, Muhammed Ali, Martin Luther King, Huey Newton, Mark Clark, Fred Hampton, Ralph Brown, Angela Davis, and George Jackson. Each of these persons who worked toward forming collectives, was publicly discredited in some way. They highlighted the goal of the media then, as one to marginalize collectives and maximize the individual and competition. These highlights demonstrated how the print and visual media representations of these movements were characterized as individual actions signifying that unification and collectives among people were inappropriate. They proceeded through a history of the "claiming of America" beginning in 1640 on the tobacco plantations of what was then the beginning of the United States. This historical contextualization situated the construction of racism in society for purposes of power and control (see Appendix F, No. 57).

The final segment of the workshop analyzed the myths of poverty, positing the theory that "people are not poor because they lack services, but because they lack power. "If services create dependency, then the problem escalates." Ronchi, the director, concluded that, "We should establish a climate wherein people are empowered

themselves to insure that social and educational reform occurs" (see Appendix F, No. 57).

Other terms were defined, such as, organizing, empowering, mobilizing, the organizer, the advocate, and the internal dynamics of leadership development. We discussed the mobilization of groups that addressed issues but did not form organizations. They defined an "organizer" as a motivator, a teacher, a technical assistant, one who helps people to get a sense of their own power. We concurred that "the majority of educational programs and community out-reach programs, do not aim at organizing but are more targeted to mobilizing people around issues instead of truly changing the conditions under which people operate" (see Appendix F, No. 57).

Strategies were identified to link the concept of education from multicultural perspectives to the mission statement of the school district to ensure the acknowledgment of issues of race, class, and gender. We critically analyzed the mission of the district and for whom that mission was intended. Included were issues of accountability, where we questioned our accountability as administrators. Upon posing the question, "to whom are you accountable," responses centered on accountability to "bosses" in contrast to being accountable to the children and parents of the New Orleans Public Schools.

The workshop was designed to construct strategies to undo racism, individually and collectively. This strategy

session included tactics, constituents, and organizational considerations, which have served as a map for future directions of the district.

Based on the written and verbal feedback of the participants, the reactions to the workshop were beyond the expectations of the facilitators as well as those of many of the participants. I observed that the staff expressed their conceptualization of the multicultural process in more concrete and consensual terms; reinforcing that education from multicultural perspectives is more than the knowledge of facts and history. Instead, they expressed that it is more a process to empower children to (a) critically analyze where they are, (b) acknowledge the kinds of oppressions which they unknowingly reproduce, and (c) develop strategies to transform and change their social condition.

The verbal and written reactions were of hope and optimism. One of the high school principals (white male) responded, "I have 10 more years in the school district and this experience will make that 10 years more important than the last 20 years that I've had in the school district" (see Appendix F, No. 57).

Another high school principal (African American female) said, "I have been doing some things one way, and now I understand why they haven't worked." The reactions were self-reflective, indicating that people wanted to do

things differently through the continuance of this process (see Appendix F, No. 57).

The majority of the thirty participants evaluated the session as excellent and provocative. The written feedback indicated that they were provided an opportunity to:

Learn a lot about who I am as a person and why and how I plan to continue to process, synthesize and apply the information learned...in that racism is a conscious and unconscious phenomena.

See colleagues and community people from a different perspective with "folks" going to do what we should be about.

Recommend this session for all teachers, administrators, and board members of the New Orleans Public Schools as well as parents and children.

Learn to deal with some of my own prejudices and perspectives.

See a metamorphosis even more positive than I had hoped.

Plan to research more that will help me and others to be cured of historical amnesia and become more of a deviant.

Learn that my history has been stolen just like African American's history. (See Appendix F, No. 57).

The workshop was emotional from the first day as participants introduced themselves reflective of their historical location. The open, trusting atmosphere allowed participants to reveal significant history that helped staff to better know and understand each other. We have since used the language of our descriptions in the workplace, to reconnect, given critical circumstances which require movement beyond the boundaries of the moment. As a collective, the group of self-proclaimed deviants

experienced the power of reflection, collaboration, and the power of people's historical experiences that determine their perspectives of the world. This experience magnified the necessity to constantly challenge and question those paradigms.

One of the participants invited to attend was Caga, the community person who initiated the African/African American infusion movement, the Anti-Apartheid curriculum efforts of five years earlier, and the redesignation of students in the district from "black to African American." He remarked to the group at the conclusion of the session, "I realize now, that there're good people in the school district, they just haven't learned their history." From Caga that remark signified the essence of transformation, for he had been the leader in the public board meetings castigating all employees of the New Orleans Public Schools (see Appendix F, No. 57).

The participants had not been informed as to the constituency of the workshop audience. As they began the introductions, one private comment was "she has us here with Caga, an arsonist, a minister, and who knows what else." By the close of the session and thereafter, I sincerely believe that we, Caga and members of the administration, realized the value of our collective strength; each one of us having a significant role to play in the transformation of our society (see Appendix F, No. 57).



The following day, March 7, 1991, the superintendent was expected to provide the Board with goals and objectives for the future direction of the district. He presented the Board with the proposal of a revised mission statement for the New Orleans Public Schools which locates the terms, race, class, and gender bias, and multicultural within the content of the mission statement.

The mission of the New Orleans Public Schools is to ensure maximum learning experiences free of race, class, and gender bias enabling all students to become competent, self-reliant and contributing citizens in a democratic society, capable of shaping the future and providing leadership in a highly technical and multicultural world. (Education from a Multicultural Perspective Brochure, 1991, p. 3)

This restatement of the mission is a massive step for the district, in that these terms historically have not been discussed in relation to the education of students in the New Orleans Public Schools.

#### Board/Community Transformational Reactions

The timing for the Superintendent's meeting with the Board, following the workshop, was most appropriate. He was risking confrontation on controversial issues with them at a meeting scheduled primarily for his evaluation.

Board/Superintendent interactions have been tense and uncomfortable since this board was elected two and one-half years ago. They are perceived as confusing their role of policy making with that of administration. The Board's district configurations have created intensive competition over scarce resources for political gain at the expense of

comprehensive system needs. The superintendent has not typically confronted the issues of power, control, and exploitation with the Board. His personality tends toward negotiation and amelioration, responding more toward the corporate interests of the community and Board. Precedence has usually not been given to issues that require contestation, challenge, and critical analysis of the power structure and privilege in decision making. The path of least resistance has been the path traditionally sought. However, after these experiences at the workshop, the superintendent seemed more stimulated to confront the challenge to surface issues of oppression onto the agenda of the leadership of the New Orleans Public Schools.

By the conclusion of that session with the Board, the superintendent was energized. The board president requested a copy of his future directions so that she could use the content for a television broadcast. As the leaders of the district assume the responsibility to initiate dialogue, staff at the school site levels and throughout the district will become reinforced in their dialogue on the critical issues that undergird the process of educational reform from multicultural perspectives.

In follow-up conferences, the superintendent continued to dialogue with staff, reflecting on forgotten historical experiences. He acknowledged his lack of consciousness of his personal lived experiences that should assist him in decision making on current issues of race, class, and

gender oppression. He elaborated on a reflection from the workshop which gave examples of his childhood and a father who hated the kinds of things that white people did to blacks. Through the course of the week he retold stories of those experiences that he had suppressed. Through sharing this personal history with the staff, they were provided the opportunity to experience a contrasting view of the person in the position of superintendent, one that did not reinforce the perception that he was controlled by the business establishment.

I listened to a superintendent with 32 years of experience in school administration discuss power and the historical use and misuse of power in the school district's hierarchial structure. He suggested processes to transform these views through providing this provocative workshop experience for other staff in the school district.

He reflected on the truths, myths, and distortions in African American history which he had not been taught or acknowledged. He discussed with conviction, the construction of a systemic process to examine the district mission such that the mission statement could be revised, as proposed, to focus on critical thinking in education from multicultural perspectives. His intention was to publicly inform the entire community and board that we, as administrators, teachers, and support staff will be accountable to the children and parents of the community (see Appendix D, No. 88).

This workshop experience provided the Superintendent and members of the cabinet a pivotal space to think and question our accountability. Do we act in terms that address accountability to children and parents? "Deviant behavior" was defined as the ability to recreate our own personal history, in reflection, while simultaneously challenging our actions so that we do not consciously act out of historically socialized processes. This "deviant behavior" is directly related to the goals of education from multicultural perspectives.

I surmise that the greatest impediment in this transformational stage was managing the frustration and ambiguity of educational reform with the understanding that change is not an event but a process. This period of enlightenment through experience demonstrated the need to reinforce that processes of transformation merit institutional change, hence true, lasting educational reform. Concurrent with this transition of the Board and administrative staff to multicultural perspectives in the educational process, the community group and teachers at school sites had begun to demonstrate actions that appeared progressive toward collaboration and cooperation.

#### Community Advisory Subcommittee Reports

By March 25, 1991, the Report of the Advisory Committee to Infuse African/African American Studies into the School Curriculum (1991) had been published and a presentation was scheduled for the Board. The report

represented the views of an average attendance of 20 members identified through the minutes of seven full committee meetings. The charge presented by the committee was delineated into four subcommittees which outlined recommendations.

Each subcommittee report consisted of the statement of the problem, materials, findings, conclusions, and a budget recommendation.

Subcommittee for Research and Programs

The report acknowledged that African Americans have been neglected in the historical references of American history. Those omissions and distortions were identified by the community as racism and is reproduced through the curriculum. Consequently, the committee report concluded that the "mind-set of teachers, enslaved with the Eurocentric perspective must be changed" (pp. 11, 15). Their recommendations consisted of: (a) establishing a Department of African and African American Studies and Culture with a full time staff devoted to the development of the infusion program at a cost of \$224,700; (b) providing an eight-week summer inservice institute on racism for teachers at a cost of \$150,000; and (c) establishing a research and development unit at a cost of \$110,350. A total budget of \$485,050 was proposed to implement these proposals (Report of Advisory Committee to Infuse African/African American Studies into the School Curriculum, 1991).

**Subcommittee to Examine Teacher Education**

These recommendations reported by this subcommittee included: (a) petitioning the Board of Elementary and Secondary Education (BESE) to include a specific number of hours in African/African American studies for initial teacher certification; (b) establishing recertification credits in African/African American studies; (c) petitioning education departments to include a specific number of hours in African/African American studies in teacher education curriculum; (d) providing university course offerings in African/African American achievements, such as, science, language arts, and math; and (e) establishing a consortium for local educators to address concerns of the community in teacher preparation. A total budget of \$463,000 was proposed to implement these proposals (Report of Advisory Committee to infuse African/African American Studies into the School Curriculum, 1991).

**Subcommittee on Funding and Legislative Lobbying**

The recommendations reported by this subcommittee included: (a) establishing a Department of African/African American studies; (b) creating programming to address the needs of the at risk student, their family and community supporters; (c) ensuring that the problems of the community, such as, economic resources and family needs are to be addressed; and (d) funding the Department of African/African American Culture and Studies at a total

rate of \$8 per child through an incremental rate of \$2 per child per year through the creation of a "Funding Development Council." A total budget of \$38,900 was proposed to implement these proposals (Report of Advisory Committee to Infuse African/African American Studies into the School Curriculum, 1991).

#### Subcommittee for Community Liaison

The recommendations reported by this subcommittee included: (a) educating the community using PSA's, local media, speakers bureau, brochures, competitive games, citywide Kwanzaa Programs, and PTSO involvement; (b) soliciting support from the community at large; and (c) arranging for an evaluation of the impact of the program. A total budget of \$45,000 was proposed to implement these proposals (Report of Advisory Committee to Infuse African/African American Studies into the School Curriculum, 1991).

#### Resolution on Mental Health/Self-esteem

The recommendations reported by this subcommittee included (a) mandating pre- and inservice workshops on self-esteem with teachers and administrators, and (b) providing parent training in self-esteem building. A total budget of \$25,000 was proposed to implement these proposals (Report of Advisory Committee to Infuse African/African American Studies into the School Curriculum, 1991).

The final recommendation was the establishment of an advisory committee to observe, monitor, and evaluate the infusion process. The proposal's total budget of the recommendations was \$1,223,450. Since the majority of the funding concentrated on the creation of a department and staff to write grants and to conduct research, it was not clear as to whether this funding was intended to continue beyond year two.

#### Report Summary

In review of the final Report of the Advisory Committee to Infuse African/African American Studies into the School Curriculum (1991) and the recommendations as they were presented to the Board on February 25, 1991, the staff concurred with the findings of the committee. The recommendations were representative of the general conceptual framework within which the administration was operating. Unfortunately funding of this process as proposed would be difficult to realize, considering the current fiscal forecasts.

The most contentious position, philosophically, different from the administration's, is that of a "separate department" as proposed. This position contradicts the concept of "infusion" whereby interdisciplinary instruction and cooperative strategies are valued. This has been the point of contention between and among select community, Board and staff from the initiation of the process. The contradiction is analogous to the position espoused by the



community report, that African/African American studies should not be a separate course but permeate the total curriculum.

To add courses or units on African and African American history and culture is not infusion. Infusion requires that African and African American history and culture become an integral part, be woven into every fabric of the curriculum. Traditionally, the school curriculum has been Eurocentric and, consequently loaded with misconceptions and myths about Africans and African Americans. These must be eliminated from the curriculum before infusion can take place. (Report of Advisory Committee to Infuse African/African American Studies into the School Curriculum, 1991, p. 15)

Although some community members saw the report as adversarial and counter to the beliefs of the district administration, it supported the recommendations determined by the identified insights and the activities conducted in the model schools and classrooms.

#### Districtwide Change Indicators

Planning continued through March for the second "Undoing Racism Workshop" scheduled for April 3-5, 1991. The plan designed by the administrative team, during the strategy activity in the workshop, recommended the workshop for the administrative and teaching staff of all model schools. Educational programs staff who could identify funding through external sources for the expansion of the workshop to larger groups of participants were prioritized for inclusion. The participants for workshop two included the principals and one teacher from the remaining model schools, other curriculum and instruction staff, Chapter I

staff, parents and staff from the personnel and security departments.

Meanwhile, the political struggles of infusion, budget cuts, and magnet schools continued to plague the administration as support for cultural infusion strengthened among the community and the schools. The personnel director (white female) had become reinforced in her "deviance," aimed at providing relevant and meaningful education for all students. She used the tenets from the training, documented in A People's History of the United States (Zinn, 1990) as reflective data. She regularly cited historical passages referencing gender and race oppression analogous to current issues, for analyzing present and future events. She became transformed into a learning, searching student of historically located issues of oppression in contrast to her previous avoidance of discussions on racial oppression.

For example, my name, the only female, was omitted from the listing of district officials in the formal budget document. The personnel director cautioned the finance director (African American male) regarding this unintentional example of gender oppression. He resisted and she persisted until he agreed under duress from the superintendent to change the document. She found passages of history dating to 1890 documenting varied omissions as classic forms of women's oppressions. She told him, "If you had attended the 'Undoing Racism Workshop,' you would

understand the significance of your actions as being examples of internalized oppression" (see Appendix D, No. 92). As the team grew more enlightened, we began to identify oppressive events at the leadership team table that would generally be dismissed as "just the way things are supposed to be."

The second training scheduled for April 3-5, 1991, was even more provocative than the first. The staff interacted more openly and expressed their inhibitions and lack of knowledge earlier in the workshop. The definition of "racism" was not easily accepted. It stimulated dialogue and contestation as the participants were challenged to think critically and to reflect on their beliefs. The participants were confronted to construct other definitions that would better represent racism, than that of power, plus privilege, and race prejudice. Although arguments were presented, the definition maintained its credibility with the majority of the participants.

#### Responses to Undoing Racism

During the workshop, the facilitator presented a distinction between those who practice racism as opposed to those who are reforming racists. For the benefit of the workshop participants, the intent was not to degrade anyone but to highlight the privilege of power for some, namely whites, and the absence of power for others, generally non-whites. The intent of the power analysis was to historically contextualize race, gender, and class

oppressions as we have learned to reproduce them and enable conscious cognitive actions toward undoing race oppressive behaviors. The initial emotional reactions to the discussions of racism required time for personal reflection and analysis among supportive colleagues, as evidenced by the discussions which continue until now.

Nineteen of the 32 participants in the April 3-5, 1991, workshop responded that all employees should attend an "Undoing Racism Workshop." Respondents stated that their prior expectation of the workshop was the delineation of irrelevant "quick fix" approaches. Instead, the feedback documents revealed the following:

I learned ideas on concepts, which were not a part of my learning and educational experiences and how to resolve my feelings.

I grew professionally, emotionally, socially, through an opportunity for self-reflection.

I learned the true powers that be.

I plan to continue to acquire more knowledge about my lost heritage.

I learned that racism is alive and that a concentrated effort on the part of all is vital to undo it.

I plan to get involved in community causes, to improve the quality of life for all.

I feel excited that the school district is taking this direction for "Undoing Racism."

I feel that there is hope for a "better day" which must come as my involvement and willingness to make my fellow students as aware of racism. (See Appendix F, No. 66.)

The reactions to workshop two supported those of workshop one, leading to consensual understandings of terms

among staff as interactions occur among multiple cultures in the educational arena. The workshop provided staff the collective experience of openly sharing thoughts, misconceptions, and beliefs on racism and the opportunity to clarify them in a nonthreatening environment. Staff also developed a mind-set that validated strategic actions to undo racism as experienced and taught in the classroom.

#### Analysis of Transformations in Actions

A week after the conclusion of the "Undoing Racism Workshop" two, a security supervisor (African American male) who attended the April 3-5 training shared the following:

I talked to my brother and told him he really doesn't have power. He said, I have my own business and I do have power. I explained what I learned, and he told me I was just being brainwashed by that stuff after one workshop. He just couldn't understand. I'm glad the director couldn't go, and I did. It was the best experience for me that I've had in a long time. (See Appendix F, No. 66.)

This participant had sincerely reflected on his workshop experience and described his new insights as related to his lived experiences. I discussed with him that as individuals engage small groups of significant others in this type of dialogue, then we will begin to stimulate the thinking necessary to challenge the boundaries of our own oppressive beliefs and actions. These reflections on experience will reshape how we come to view the world. This, I believe, to be the ultimate goal of education from multicultural perspectives.

This final stage of enlightened transformation became the catalyst to a beginning of reflection, dialogue, and collaboration in creating space for staff to find meaning in a world of race, class, and gender oppression as related to political, economic, and social dynamics (Steinberger, 1991). These nonsynchronous relationships, simultaneously contradictory and relational, form the basis for the themes that emerged in this stage.

The predominant theme of Stage 4, triangulated by the multiple voices of teachers, staff, community, administrators, and the Board, reinforced that diversity is a characteristic of the human condition, representative of the totalizing experiences of the individual. Education that is authentically multicultural must embrace unconditionally this diversity and include those perspectives in the reform process.

Stage 4 exemplified this theme as individuals confronted their lack of consciousness of educational issues as related to and conflicting with issues of race, class, and gender oppression. Through critical analysis, dialogue, and reflection, stakeholders have begun to reconceptualize their views of teaching and learning (Paul, 1990). This reconceptualization magnifies themes of inequity in the existing educational system with particular emphasis on multiple perspectives and representations of school knowledge, resource allocations, learning

environments, and teaching strategies necessary for diverse racial and cultural specific groups.

The theme of collaboration and cooperation dominated Stage 4 as demonstrated by stakeholders' formations of collectives maximizing the strengths of all constituents in the reform of education for urban youth. As colleagues problem solved on these issues, the transformations and reconceptualizations occurred. To collaborate requires that the perspectives of the oppressed and the oppressor must be called to question. It necessitates the development of racial and cultural consciousness as a vehicle to understand and respect the views of others devaluing the perspectives of only singular cultural groups. The events of this process of reform indicate that as collectives are formed, the strength of that diversity multiplies the outcomes. In the schools where teachers collectively focused on the goal of multicultural infusion, classroom practices more effectively engaged students in critical thinking, dialogue, and communication.

This theme centers on implementation of alternative pedagogical practices that are culturally relevant and provide status and worth to diverse life experiences, positioned historically. Although these data have merely touched the surface of classroom implementation activities, they create a glimpse into the foundational activities and experiences necessary to facilitate and construct future

systemic educational reform from multicultural perspectives.

The final theme that is critical to the reconceptualization of education from multicultural perspectives, as represented in Stage 4, is the concentration on the comprehensive and systematic social processes that govern education. The rules, roles, and relationships that structurally govern and define school knowledge must be reconceptualized as related to issues of race, class, and gender oppression. These "hidden curriculum" messages emanating in forms of power and control from the Board, community, and school site staff must be challenged and reconceptualized, if we are to achieve racial equality. This theme focuses on the reconceptualization of personal perspective and the restructuring of conditions and circumstances not only in the content of school knowledge but also in the entire culture of the school.

In the final chapter, chapter 9, I will present recommendations based on the thematic understandings derived from data in this case study informed by the theory of nonsynchrony, to further develop education from multiple cultural perspectives that is relevant, meaningful, critical, and emancipating for students in urban schools.

This case study in process discloses these subtle experiences, activities, thoughts, and beliefs that underscore educational reform in a total school system.



Awareness of these subtleties can assist in the construction of future educational reform initiatives reflective of the multiple voices of the stakeholders in urban education.



CURRICULUM REFORM FROM MULTICULTURAL PERSPECTIVES:  
THE ANALYSIS OF AN URBAN SCHOOL DISTRICT'S  
SYSTEMIC PROCESS

VOLUME II

A Dissertation

Submitted to the Graduate Faculty of the  
Louisiana State University and  
Agricultural and Mechanical College  
in partial fulfillment of the  
requirements for the degree of  
Doctor of Philosophy

in

The Department of Curriculum and Instruction

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December, 1991

## **Chapter 9**

### **Analysis of the Process and Recommendations**

#### **Overview of Themes**

Facilitating and supporting a dynamic reform process in a large urban school community requires patience, investment, flexibility, tolerance for ambiguity, and a willingness to communicate and to negotiate among multiple points of view. To create an educational atmosphere and context where learning becomes meaningful and relevant for students, reflective of their cultural heritage, requires not only a transformation in content, pedagogy, and approach. It also requires the provision of opportunities for instructional staff and students to individually and collectively reflect and dialogue on their historical and lived experiences. Schools and school districts have not typically supported processes aimed toward educational equity, which require consciousness of self, dialogue, and collaboration in an endeavor to reform and renew the educational experiences for and with, urban youth. If liberating behaviors are to be valued in the cultures of schools, then consciousness of hegemonically oppressive behaviors that are reproduced through schools, must be called to the agenda of educational reform.

This case study describes and analyzes the events in practice of educational reform from multicultural perspectives, the response of an urban school district,

constrained by contemporary economic, social, and political realities. Struggles in this process, to foster educational change through collaboration, involving the community, board, administrative staff, and teachers as participants have been reported in this study.

First, I have told this story as an African American female associate superintendent responsible for initiating this critical multicultural infusion process in an urban school district. As the district embraces educational reform, this ethnographically informed, autobiographic case study documents the struggles with first generation conceptualizations of multicultural education, considering tenets of Afrocentric and antibias curriculum alternatives. In this narrative, I have attempted to render visible these experiences of the associate superintendent for educational programs within a systemic reform process. In an effort to describe and analyze human experience in the practice of educational reform, I have shared the more subtle, private struggles in transformations of those engaged in the process. The struggle for critical thinking, dialogue, and collaboration among stakeholders from multiple cultural perspectives is represented in this study as the vehicle to acquire meaning and relevance in school knowledge.

This ethnographically informed, autobiographic case study attempts to counteract positivistic assumptions that human behavior is predictable and can best be known and valued by concrete, quantifiable scientific measures.

First, I have used my experience as a student in these New Orleans Public Schools to historically locate my investment in the need for the systemic reconceptualization of education from critical multicultural perspectives. The urgency to change the existing conditions of society and the New Orleans community were juxtaposed with my past experiences. Considering this, I have "grounded" this critical case study in my lived experience as an administrator and life history as an African American resident of New Orleans, to characterize the minimal impact of previous educational reform movements on issues of educational access and equity.

Second, I have presented a contextualized view of these New Orleans Public Schools as located politically, economically, and socially to represent the urgency for this systemic reconceptualization process. In so doing, I intended to demonstrate the critical need for all institutions and stakeholders to collaborate while acknowledging the historical oppressions manifest in our community. To render a consciousness of these historical race, class, and gender oppressions will provide a space for dialogue on these issues among all stakeholders.

Third, I have sought to reveal subtle transformations in practice and process among the community, administration, school sites, and classroom teachers engaged with this education from multicultural perspectives. These transformations as documented in

chapters 5 through 8 were initiated by protests beginning August of 1989 through to the present. The protests have been both individual and collective, creating a foundation for the construction of linkages among the oppressed and their oppressors. Through this multicultural curriculum reform process, the multiple voices of the oppressed are being amplified in multiple educational arenas.

Fourth, I have sought to reveal through this process the stimulation of reflection in practice and reflection on practice by the opportunities for teachers, community, administrators, and instructional staff to develop collegial relationships in an environment characterized as a community of learners (Barth, 1990).

Educators have been socialized to represent themselves as omniscient beings, equipped with the textbook and teacher's guide which provide the "correct or appropriate answer." School structures, policies, and organizational practices contribute to the disempowerment and deskilling of teachers, such that they do not feel liberated to readjust educational experiences to reflect relevance and meaning with students (Apple, 1986). They are reluctant to acknowledge their personal histories and mystifications of their historical locations. They feel bound and controlled to maintain the dominant ideology. Through the facilitation of dialogue and collaboration, I have attempted to present how teachers and staff have begun to express more freely, openly, and comfortably their lack of

knowledge of hegemonic oppressions. This consciousness facilitates endeavors to search for meaning, relevance, and truth in school knowledge, cognizant of the stakeholders.

Finally, I have presented these transformations from the voices of individual educators, who initially operated singularly as they grew to collective action in attempting to counteract institutional oppression. This modeling, engagement, and experience with social action enabled the construction of more effective change strategies. Through guided practice these activities were transferred to the classrooms, schools, and boardrooms with less resistance. This study has presented these resistances and struggles through the voices of those participants actively engaged in mobilization for emancipatory educational reform.

The tensions and struggles for educational reform contextualized in an urban city, blighted by crime, unemployment, and diminishing resources for public education, escalated the momentum for change, resulting in a new statement of the mission of the New Orleans Public Schools. This redefinition, preceded by reflections on practice in issues of race, class, and gender was proposed as the foundation for the continued development of systemic opportunities for all staff and students to engage in reflective, proactive dialogue on social change issues as colleagues and peers in the educational reform process. If, as proposed, all staff were to engage in a level of dialogue that renders a consciousness of oppression as



related to lived experiences, then social change may become more of a reality. As evidenced by these data, this reassessment of education from multicultural perspectives has evolved as a dynamic process of educational reform in urban schools, as opposed to a static product.

Before I proceed to the recommendations and the resulting implications for curriculum reform, I will present instructional specialists' analyses of the first eight months of "model school" implementation, designed to facilitate strategies for students and school site staff to acquire relevance and meaning in school knowledge. These reflections synthesize the recurring themes of the study and provide insights regarding this process of educational reform.

#### **Teachers' and Specialists' Analysis/Reflections**

These reflections of the instructional specialists with targeted teachers among the 10 model schools suggest implications for the school district and the community. There were levels of resistance to the concept of education from multicultural perspectives, as a result of superficial awareness of the concept. However, participation was encouraged by the utilization of strategies that fostered analysis, synthesis, and evaluation of teachers' and students' lived experiences. These reflections document the synthesis of instructional specialists' observations and dialogue sessions with teachers in school sites concluding April 5, 1991. They provide a snapshot of the

resulting themes of the process from Stage 1 beginning August, 1989, through Stage 4 concluding in April, 1991. These reflections from key informants as active participants engaged in practice are relevant due to their staff roles and responsibilities in facilitating this educational reform initiative.

#### Pre-K Coordinator

This instructional specialist speaks to the theme referring to the needs of quality time for staff to grow and develop in the content and processes of education from multicultural perspectives.

Teachers I have seen and/or talked to, are enthusiastic about the project and believe in its value. They seem to be making an effort to implement, but this implementation is, for the most part, superficial. It is apparent that many of the teachers with whom I have had contact still do not understand what the concept of infusion entails. Implementation is still "add on" rather than pervasive.

I wonder if we should have spent more time providing inservice and opportunities for discussion prior to introducing the infusion documents. Perhaps we need to talk more about the "vision." Teachers do not yet seem to understand or share this.

From what I have gleaned from other staff members, the dialogue sessions seem to be both helpful and popular. Such a periodically scheduled small-group interaction is a good way to deal with individual concerns as well as to follow-up on inservice sessions, both reinforcing concepts and techniques presented and clearing up any misconceptions which may have occurred. (See Appendix H, No. 22).

The most neglected areas in school district operations are support and renewal of the staff members. The time allocations and organizational structures have not enriched processes for educational change as indicated by this case

study data. If educational reform is to become a reality, schools and school districts must develop approaches to address these critical areas of need.

### Elementary Specialist

Based on visual and engaging activities in model classes at Lawless Elementary and Livingston Middle Schools that appeared successful for students, this elementary specialist echoed the theme of developing collaborative approaches to assist teachers in classroom implementation. She stated:

After the children study Romeo and Juliet, they will read Aida and compare the two stories. We will play musical selections of Aida and study the life of Leontyne Price. Leontyne Price is one of the "famous People" in Mrs. Mitchell's African-American center. The teacher and I develop the concepts together.

The rationale is to show that Aida is the same story as Romeo and Juliet set in Ethiopia.

I would hope that next year the teachers will have a better grasp of what infusion means.

You definitely need to have more developmentally appropriate activities made to show teachers. That seemed to be the hook with the first grade teachers at the Language Arts Workshop. You have to always be creating. There is no time to create.

I have continued to read many African folktales. Every time I go into a drugstore or department store, I look to see if there is anything that might enhance an African story. (See Appendix H, No. 27.)

Once teachers become active participants in a process of enlightenment to the engaging power of culturally relevant content facilitated by interactive strategies, they will begin to understand the definition of meaningful

and relevant education. These data reveal possible processes.

#### Elementary Teacher Consultant

The elementary teacher consultant functioning as a staff development consultant highlighted her reactions to the staff development theme in this change process. It became evident that the classroom focus increased as levels of support increased. She reflects:

Initially, I was bombarded with a number of excuses on why the modules were not being implemented. Those excuses were generally centered on "not knowing how to fit the module into the daily activities". Many of the teachers had not yet opened the modules to examine the contents. During later visits, some teachers expressed disappointments with the modules and feelings of being overwhelmed. Gradually, the visits turned into a showcase of what efforts they've made in creating an Afrocentric environment with displays, demonstrations, and sample lessons. Community involvement consisted of seeking cultural events and programs available locally and sharing this information with teachers and coworkers. (See Appendix H, No. 10.)

Change in classroom teaching behavior can be stimulated through modeling and demonstrations. School district staff must determine approaches to support the change process in an ongoing and systematic manner as documented by the case study data.

#### Elementary Teacher Consultant

As teachers continued to function as facilitators of the process, one teacher remarked on the theme of struggle and contestations surrounding the process. She stated:

Part of my daily morning ritual is to remind myself of what Frederick Douglass said, "If there is no struggle, there is no progress." This is how I view

the Multicultural Process. My experiences in the schools, classrooms, and the community have been a struggle--a rewarding struggle because progress has been initiated.

In the schools, classrooms, and community I have encountered a dichotomy of feelings and reactions toward the Multicultural Process: overt and/or covert resistance and willing acceptance; denial of the need for this process and open admittance of its necessity; fear of revelation of the truth and overwhelming joy that the truth is finally being revealed; ego-tripping personalities and genuinely committed individuals.

I believe that the future success of this process will be gradual and cumulative. The following areas need to be examined and addressed more closely: attitudes and expectations, the curriculum, learning styles, teaching strategies, teaching materials, total school, parent, and community involvement, and the elimination of factors that promote racism. (See Appendix H, No. 29.)

This teacher reiterates the critical insight of the case study data that change is a process and not an event which requires that feelings, attitudes, beliefs, and behaviors dictate how learning occurs. However, if these issues of the resister and the assenter are not considered, the current conditions of schools will remain unchanged.

#### Middle School Teacher (Language Arts)

This teacher was encouraged by the theme specific to the active engagement of the students. It appeared that students studied more enthusiastically as they personally related to the content. She wrote:

For once during my twenty-eight years of teaching, I felt attached to a program that offered some continuity systemwide.

When I observed the curiosity of the students and their high interest in the novels and other literary works, I had a feeling of great satisfaction. These observations reaffirmed my belief that teachers do not

have to minimize the role of cognition in the multicultural infusion process.

Unfortunately, my worst experience with the community was a visit from Caga, a community activist. His visit was more unfortunate for him because he knows little about curriculum....I am not sure that I conveyed the idea that reading noteworthy literature by famous black writers is far more important than memorizing isolated events in history. This is not to minimize important dates and events in the history of African Americans, but they can be done together. (See Appendix H, No. 19.)

The community activists mode of operation created antagonisms among teachers who already had apprehensions as documented in the case study. It is necessary for all stakeholders to be cognizant of multiple cultural perspectives in processes of change.

#### Specialist for Language Arts

The multicultural process stimulated staff at all levels of the school district to think and react differently. The language arts specialist speaks of that theme which supports the modeling of new behaviors, roles, and relationships:

My experiences with the multicultural infusion process have been extremely varied. I've been delighted and disappointed, congratulated and criticized; I've been "fired up" and frustrated. However, as I reflect on these experiences, I can honestly say that I wouldn't trade them for anything. For, since we are the sum total of our experiences, my involvement in this process continues to shape me into a more knowledgeable, tolerant, and understanding individual and team member.

I am proud to say that, for the most part, that curriculum and instruction is one unit that practices what it preaches, regarding concepts such as: cooperative learning, equal access (regardless of gender or race), cultural pride, and acceptance of diversity. How else can we expect to act as change agents in the schools and community unless we show,

through our actions, that we truly believe in the principles we espouse?

At all three schools, I've encountered teachers who were not targeted, but whose level of involvement in the program far exceeded those who were targeted. This leads me to believe that there should be some way we can allow individual teachers in other schools to volunteer to be included in the process. I say this also because I've encountered teachers who are not in model schools who have demonstrated a tremendous interest in the process. (Appendix H, No. 21,)

Through the ongoing struggle with the community activists, the staff modeled throughout the case study data the expectations of the process. However, structures must continue to be explored to ensure that educational change processes from multicultural perspectives are inclusive of the total school district minimizing the use of power dynamics.

#### Specialist for Math

Although the community activists were the catalysts for many heated discussions and presentations, they were also perceived positively by the specialist for mathematics. She writes about the theme of openness, honesty, and trust:

I felt a bit of admiration for the group for taking a position that African American history/culture is important to their children and all children of color....The community realized that this educational system is not responsive to incorporating and instigating equity and excellence for black Americans. The answer is not more magnet schools for the selected few, but better schools for all. Schools must connect what is happening with youth in the community with what is being taught in the classroom. And finally, it must be realized that if it is not practiced or modeled in the classroom it will not eventually flow, by osmosis, into the daily lives of our children.

This group was instrumental in forcing many disbelievers to reassess what has not been accomplished, to realign their agendas and to begin analyzing strategies for structuring a more equitable and quality educational system for all. (See Appendix H, No. 24.)

If the community activists had not pressured the Board and the administration, the case study data inform that the issue of education from multicultural perspectives, African/African American infusion, would have taken much longer to reach the agenda of educational reform. However, time and lasting change must be financed with the necessary human and material support.

#### Coordinator of the Arts

Creating the time for staff development in curriculum reform initiatives at school sites or in the schedules of staff duties was a variable that met with ambivalence. The arts coordinator highlights this determination of the theme relating to time in her narratives. She states:

Generally speaking, the inability to have timely and sufficient inservice sessions with the teachers has limited rather than stimulated utilization of the modules. In the middle/junior grades this has been less a problem because the teachers have a grounding in speech and drama. I have simply worked with them one-on-one. The speech and drama teachers have been relieved to see that the modules reflect their ELO needs and their students' interests.

The goals remain unchanged. To those ends we work, we experiment, we risk, we change--until we develop the process that realized those goals.

Perhaps by slowing down and broadening our picture of the world, we can instead develop a curriculum that reflects our "connectedness" as well as our "uniqueness." (See Appendix H, No. 3.)



The urgency for educational reform is echoed in the social statistics of the New Orleans community. The problems have persisted for so long that change agents are unwilling to allocate the appropriate time for change to occur as indicated by this theme. The case study process speaks to the redefinition of education and requires that processes allow for staff development activities.

**Social Studies Teacher Consultant**

Teachers continued to attempt to resolve the issue of the definition of the tested curriculum as related to the definition of school knowledge. This theme centers on anxiety relating to the materialism of the process highlighting that the process is far from complete. The social studies teacher reflects on her experiences:

Many administrators and teachers view infusion of African Studies as an intrusion into the curriculum and seem uncomfortable with the concept; therefore, they do very little to infuse African American Studies into their social studies classes.

Secondary teachers have voiced concern about their students passing the LEAP exam [statewide graduation test] and they are fearful that if they do not stick to the state curriculum guide, students will fail and they [teachers] will be held accountable. Some see it as another new program that will die out soon.

Many teachers see the need for multicultural education, but they are unwilling to take the time to read the background information in the modules or other references. They are doubtful about how to infuse; many don't seem comfortable with the material.

I have observed teachers using the modules with their students. I have also observed lessons on African studies not in the modules, as well as lessons using cooperative learning. (See Appendix H, No. 14.)

Only through guided activities will staff develop the levels of confidence necessary to stimulate students to challenge the myths, distortions, and omissions of the curriculum. The case study data supports that competence in areas of communications and critical thinking will serve to fulfill this area of need.

### Summary of Reflections

In the initial stages of development and implementation of this process, the staff reflections enhanced the reconceptualization of education from multicultural perspectives. The staff, board, and community of the New Orleans Public Schools have experienced, Schon's (1991) reflection on action and reflection in practice as vehicles to critically transform curriculum experiences for urban youth. A language arts teacher explains:

I conducted a multicultural workshop and most of the feedback was positive. I felt that some teachers sensed a dire need for multicultural education, and then realized that they can foster acceptance and respect for all children, especially black children. I sincerely believe that the teachers were concerned and actually felt that they have a legal, ethical, and moral responsibility to provide the best possible educational experiences to all cultural groups.

This process is needed to teach the value of cultural diversity. This process is needed to teach young blacks the importance of self-worth.

Furthermore, we are needed to promote racial understanding and to dispel misconceptions and prejudices among all teachers and students. (See Appendix H, No. 19.)

The process of infusion operationally, as defined by Gay (1990) means "dealing with the dynamics of classroom interactions and relationships and how these affect all student's learning" (p. 10). With particular reference to urban schools and students in this study, that process of dealing with those dynamics has been no simplistic, predesigned procedural treatment. This process of educational reform has been developmental with constant reflective analyses of evolving concepts, goals, objectives, activities, and practices "in action." Developing consensus of the definition of the term "infusion" has been embroiled in confrontation and contestation.

This confrontation has centered on the definition of "infusion" by the multiple voices of the community to mean essentially an "add on" view, that of ensuring the inclusion of African/African American history, content, and culture as an integral part or be woven into every fabric of the curriculum.

As stated by the community's Report of the Advisory Committee to Infuse African/African American Studies into the School Curriculum (1991):

Traditionally the school curriculum has been Eurocentric and consequently, loaded with misconceptions and myths about Africans and African Americans. These must be eliminated from the curriculum before infusion can take place. Concerned educators have long complained that African Americans have been neglected in the writings and teachings of American history. Even more devastating than the omissions has been the racism, but overt and subtle,

that continues to be part of the traditional curriculum. (p. 15)

As has been seen, historically, as a consequence of early movements in multicultural education, the "additive approach" is only the first step in the awareness of diversity, inclusive of the participations and contributions of underrepresented groups in the construction of the world. This view from the multiple voices of the community representatives has gradually progressed beyond that initial step. We maintained throughout the contestation that students had not only been denied the facts of their history, they also had not been afforded opportunities for critical expression consistent with their white, middle class counterparts. The instructional specialist for math reflected on the process:

The process by which this program will become a reality was and continues to be a difficult one. The staff continues to try to develop a process that is unconditionally committed to equality and yet attempts to specify the means and directions by which we can all live and function as individuals. This process involves an undoing of many misconceptions before a doing can ever take place. With this in mind, it should be understood that this is an ongoing process that will continue for as long as education continues. Ultimately, the degree to which this project becomes a reality in our schools depends largely upon the attitudes and behaviors of the teachers in the classroom and the willingness and openness to change. (See Appendix H, No. 23.)

### **Reflections of the Researcher**

The systematic process of creating and developing multicultural perspectives of education in urban schools such that education is equitable, relevant, and meaningful

for all students has reached a general level of awareness for the majority of staff in the New Orleans Public Schools. This general level of awareness has been magnified throughout the entire district considering the board, community, parents, and staff. Fortunately and unfortunately, simultaneously relational and contradictory, that heightened awareness has manifested itself in the "Additive Approach" as defined by Banks (1988b). The additive approach consists of content, concepts, themes, and perspectives being added to the curriculum without changing its structure" (p. 3). Even though the expectations of the process exceed this awareness level, it is a significant step toward change in education focused from multiple cultural perspectives. The vast majority of the teachers in the New Orleans Public Schools and throughout America have been taught and are teaching the traditional Eurocentric curriculum validated by Eurocentric textbooks and school materialism. Consequently, the race, class, and gender oppressive representations that permeate that traditional Eurocentric curriculum have become a part of our thinking, actions, and beliefs; our way of knowing the world. Colleges of education have not historically structured into their programs, perspectives, events, concepts, issues, and themes that reflect the diverse cultural groups of society. Hence, teachers include in the curriculum these monocultural perspectives or truisms which have been appropriated, as Eurocentric hegemony prevails.

The New Orleans Public Schools has historically operated a dual segregated school system until 1959, which compounded the complexities of this initiative. Within the last 30 to 32 years, this school district has become 87% African American. In spite of the African American leadership, the issue of multicultural education had never seriously been placed on the agenda of education in the New Orleans Public Schools, prior to the initiation of this process. As a response to the "screams and taunts" of the community in the fall of 1989, the Board mandated African/African American infusion. The only prior mention of infusion was in United States history at the high school level and Black History month in February, preceded by celebrations on Martin Luther King Day, January 21. In reality, multicultural education in the New Orleans Public Schools relied generally on disjointed textbook references and the singular, individual, fragmented and unsupported efforts of teachers in isolated classrooms.

The events as presented of this process, through workshops, personal interactions, the media, publicized board meetings, and ongoing contestations from requests of the community, have stimulated this awareness level of the term "multicultural" among all staff in the district even if the consensus of definition remains yet unclear. In pursuit of consensus on the definition of education from multicultural perspectives including the goals, objectives and activities, educators, as activists, are attempting to

expand dialogue on educational reform by engaging in dialogue with the already constituted "interest groups."

As stated by the coordinator of the arts, "What we have successfully accomplished this year is an 'awareness' of multicultural diversity that has gone far beyond the model schools. The entire school system is infected with the excitement of the change; the possibilities seem endless" (see Appendix H, No. 9).

As described in our story, the nonsynchronous relationship that exists among educational reformers and oppressed underrepresented groups is underscored by the differences in interests that contradict but relate to purposeful change. Simultaneously, these same voices, silences, and contradictions motivate the transformations necessary to provide equity in resource allocations and stimulate the urgency for reconceptualizations in educational reform.

The nonsynchronous, interactive approach, provides a perspective to further inform the need for linkages among all constituencies in the school community. It provides a framework to analyze the power dynamics in the cultural norms of educational reform (McCarthy, 1988c). This process of reform of education from multicultural perspectives, takes seriously the differential needs, interests, and desires of under-represented men and women in revealing the identity and efficacy of subordinated groups. This process, as described, has attempted to

initiate the construction of interrelated political projects and alliances from the already constituted hegemonic struggles and everyday practices of teachers, students, community, and administrators (McCarthy, 1990). This interactive approach through education that is multicultural and social reconstructionist provides guided practice in strategies to achieve social equality for students and stakeholders.

#### Recommendations Among Stakeholders

The struggle in process among the stakeholders of the New Orleans school community on the issue of curriculum of relevance to address educational equity has been instructive for the total educational system. To further the development of education from multicultural perspectives in the reform of urban education, I will present future collaborative approaches and recommendations which correlate to themes of understanding that are revealed in this case study. These recommendations are subdivided into three interrelated and overlapping spheres of strategic actions consistent with multicultural education as a process of institutional change in urban education (a) Board/Community Reform Initiatives, (b) Systemic School Reform Initiatives, and (c) School Site Classroom/Parent Curriculum Reform Initiatives.

I concur with Rizvi (1985), who states:

Being actively educative is not just a question of "carrying a policy to the public" or destroying myths about public education. It involves really listening



to popular experiences in formal education. It involves research, centering around particular struggles and local issues. It involves making links with other agencies...researchers, community activists, black groups, women's groups...not to take them over, but to learn from their experiences and practices. (p. 101)

### Board/Community Reform Initiatives

As described in the four stages of the developmental process, nonsynchronous voices rang out to the Board from the community. The Board responded with a mandate for African/African American curriculum infusion. They attempted to calm the troubled masses with distorted concepts of the realistic issues of educational reform at the school and classroom interaction levels. This mandate was touted as the "quick fix" solution to the social ills and manifestations of historical racial inequality in the New Orleans community. As defined by the community, this newly developed curriculum product was to have infused the contributions of African/African Americans into the written curriculum to enhance self-worth and prevent students from dropping out, achieving poorly, skipping out, missing school, getting pregnant, and killing each other. The Board's political response was intended to merely appease the community, instead of reform education considering the time and resource constraints.

However, as the staff engaged in a process to define the Board's mandate, they simultaneously constructed a process that is leading to the reform of education in the New Orleans Public Schools. This search for meaning,

relevance, and truth consisting of dialogue, contestation, collaboration, and critical thinking among staff and community has become the critical variable necessary for students and teachers to redefine school knowledge reflective of multiple cultural perspectives.

Although neither the Board nor the community understood clearly, the critical and reflective collaborative processes requisite to education from multicultural perspectives, they have begun to communicate on the issue. They have begun to realize that multicultural infusion as defined by staff and students will only flourish if the process of collaboration and dialogue on educational reform continues with purpose. The "redefinition of school knowledge from the heterogeneous perceptions and identities of racially disadvantaged groups, extends [the process] beyond the language of inclusivity" (McCarthy, 1990, p. 4).

If boards of education and community representatives are to foster educational reform initiatives from multicultural perspectives, the following additional recommendations must be considered:

1. The mission of the school district, its policies and practices, as related to issues of race, class, and gender oppression must be reexamined by all stakeholders of public education. This must include parents, students, teachers, community, business, administrators, and boards of education.

During the "Undoing Racism Workshop" the administrative staff, teachers, and parents reviewed the mission statement of the district to reflect a revision which clearly stipulates the elimination of bias in students' educational experiences.

However, this reexamination has not been affirmed by all constituents of the district. A process must be developed to ensure that the revision of the mission becomes a public statement of consensus on education among all stakeholders.

2. Systems must be created to gain ongoing consensus in collaboration with community constituents and other social institutions in the community on the purposes and practices of education cognizant of the consequences of educational inequities.

The struggle of the community to acquire presence and voice in the decision making process of educational change formed the background and became the catalyst for this multicultural infusion curriculum initiative. Educational institutions must establish the context for ongoing dialogue and communication among all stakeholders. This will ensure clarity of the goals, objectives, and activities of educational reform, such that those charged with the responsibility for change are actively engaged in the development of change.

3. Structures and organizations of schools must be examined, honoring the heterogeneous voices of the

community on the definition of education from multicultural perspectives. This definition must consider student achievement and the underrepresentation of African Americans in securing jobs, living in adequate housing, and having access to adequate health care.

As indicated by the community outcries and teacher isolation, the structural constraints of school operations prevent teachers, students, parents, and community from working cooperatively and forming collectives. Time must be allocated for dialogue and problem solving among all stakeholders if educational change is to become a reality.

4. Issues of race, class, and gender in the identification of magnet schools, implications of choice in education, and voucher systems must be examined.

The reflective statement of a parent who "stood in line" for a magnet school must be seriously considered. He indicated that if all of the schools were strong and met the needs of all of the students, then the need for sorting and selecting students into special interest schools would be reduced.

5. Collaboration with the community on issues of equity of educational opportunities in resource allocations and school facilities as related to race, class, and gender issues must be ongoing.

Each school receives equal dollar allocations to provide education of relevance to diverse populations of students. Some schools determine strategies to generate

additional revenue for the material needs of the teachers and students. Other schools are unable to generate those resources. Consequently, the void of inequity of material access broadens. This issue must be resolved in collaboration with the community and those capable of generating the necessary resources.

6. Dialogue with the community on building alliances to impact the disproportionate race, class, and gender representations in prisons and in universities or post secondary educational institutions must be ongoing.

The institution of school is only one of the institutions in the community that affects society. Boards of education and community stakeholders must collaborate with the other civic institutions to reform education in prevention efforts to reduce prison populations and increase post secondary school populations.

7. Realistic timelines and funding of this multicultural initiative, reflective of emerging reform in educational research and practice must be established and supported.

As reiterated throughout the process by teachers, administrators, and instructional staff, curriculum change requires investments of time, resources, and attitudes. One instructional specialist wrote:

And that takes TIME. In fact, I feel TIME is the single biggest factor in this project...TIME and ATTITUDE. And, if we are to succeed, I more strongly than ever believe we need a realistic amount of "time" to work for change in those attitudes. (See Appendix H, No. 3.)

8. Multiple cultural perspectives in the critical analysis of school policies, events, and practices as related to the social issues of the community must be celebrated. The Board must model the practice of critical analysis as the vehicle for determining truth and meaning in educational practices and decision making.

Critical thinking cannot be relegated only to the classroom with teachers and students. Critical analysis must be modeled at the governance level of schooling so that the stakeholders of educational reform are viewed as critical thinkers, problem solving on decisions that transcend into relevant, meaningful, equitable education for all students (Paul, 1990).

9. Radical education boards must struggle with and not for the socially disadvantaged community. Underrepresented men must engage openly with issues confronted by women, and working class organizations must struggle with manifestations of racism and sexism (McCarthy, 1989a, 1989b).

If educational reform is to be realized, the total school community must model behaviors that characterize social action and social problem solving. If the community and school boards expect students and teachers to challenge the existing power structures and organizational constraints that reinforce a mainstream, hierarchical educational institution, then boards will be required to build alliances and collaboratives around issues of

educational inequality and social deprivation. These issues involve reflection, trade-offs, struggle, and compromise.

10. In a time of the conservative restoration in the republican era of politics, compounded by competition over scarce resources, questions on fiscal policies and expenditures must consider the historical underfunding of urban education. In the New Orleans area, the Board has initiated actions to mount legal attacks on the funding formula for urban school districts who are incapable of raising sufficient tax dollars to support public education. As a consequence of the multicultural movement, grass roots community activists have launched campaigns collectively with the board to amplify the voices of the oppressed and the working class.

These examples of collectivities in formation create common terrain on which the struggle of equality of opportunity in infra-structure support of employment, economics, education, health care, housing, and social services are interrelated with educational equity. For relevant educational experiences that minimize crime and the destruction of communities, the struggle for reform must be inclusive of all stakeholders and their multiple cultural perspectives and experiences. The statement from the voice of an instructional specialist reinforces this conclusion on the value and definition of this process.

Those who realized the importance of this program were to eventually experience total and constant frustration for having to constantly re-emphasize the fact that this program is not about teaching history but of effective teaching of the truth and the ability of students/people to question and make conscious decisions about those truths. Additionally, this program would allow for a process to take place that would provide the teachers and administrators for the district with the kind of support that has been needed in any kind of educational program. This program would not only provide a means to equip the district with the necessities needed to align themselves with the changes that will eventually take place around the nation. It is my opinion that had the Board understood this phenomena and supported the program as well as those charged with its implementation the task would have been less frustrating but never would it have been less monumental. (See Appendix H, No. 23.)

#### **Systemic School Reform Initiatives**

By the conclusion of Stage 4 of this study, the leadership of the district including administrators, community, parents, teachers, and staff had experienced workshops on "Undoing Racism."

Historically, and prior to the period of this study, any reference or expression of "race," received reactions of trepidation. To facilitate institutional educational reform, challenging the historical bureaucratic structures must be the first step on the road to change. A goal must be established to constitute groups that intersect with the lives of oppressed stakeholders such that the groups are multicultural and multiracial entities constituted for collective struggle on issues of educational reform (Irvine, 1990). Breaking the hegemonic barriers in educational reform will require groups to struggle, challenge, and collaborate in search of realistic



alternatives for change in the social conditions of the oppressed. Breaking the barriers of reform require groups to struggle, as indicated by my story, to define the issues and reach consensus on the process to address those issues. An instructional specialist writes of her transformation from the view of a "white person":

I can talk quite freely about Africa and its countries. I have gained a large amount of knowledge about African culture in the last year since I started to work on the project.

I have begun to discuss topics such as racism that I never used to talk about in public. I have discussed these issues with black and white people. (See Appendix H, No. 27.)

As indicated by the events in this case study, conflict is a necessary part of change such that people must struggle together from their differential locations so that the strength from diverse relationships, behaviors, and skills can converge and pursue success for all. Using this paradigm, the school and community focused on institutional reform must be characterized as a "community of learners," open to new ideas, and willing to respect diverse other perspectives and experiences (Saxl & Lieberman, 1991). When these reconceptualizations are modeled and supported, educational process and content knowledge will be reconstituted. Underscoring any change initiative must be its focus on enhancing student access to critical educational experiences that lead to the transformation of society.

In urban schools, students have historically experienced disproportionate resource allocations and minimal opportunities for interaction. They have been constrained by efficiency and excellence educational models governed by rules of exploitation, domination, competition, and cultural selection. The teachers in urban schools have become alienated by the school system's structures of tracking, ability grouping, teacher isolation, lack of resources, inadequate facilities, and lack of adequate cooperation. To effectively reform education in these urban schools, educational leaders must actively and consciously engage teachers, parents, staff, community and students in redefining these learning experiences.

The dominant model for learning in urban schools has been industrial. The business of learning has been additive and largely controlled by terms outside of the learner. Education has become a "factory assembly line" process where the objectives define what the end product of learning will be. The learner is the receptacle or recipient of knowledge. The teacher becomes the information giver. The principal becomes the manager or overseer of the building, resources, equipment, and the people involved in the process (Schlecty, 1990).

In contrast to these "scientific models" of schooling, research more recently has centered on reflective education, problem situated learning, meaningful, relevant

education, and cognitive apprenticeships (Bastian et al., 1985; Schon, 1991).

In these models, the essence of successful learning is internal to the individual, community or group. Students work to relate and link the new knowledge to their social experience. In an attempt to construct rationale and explanations, they are encouraged to challenge and question in search of understanding and meaning (O'Conner, 1989). The context for learning then becomes collaboration, characteristic of cooperation instead of competition, culturally inclusive as opposed to culturally selective, and more democratic, free to explore, reassess, think, as opposed to domination and exploitation (McCarthy, 1988a, 1988b, 1988c). Education involves authentic tasks and objectives that engage the mind and focus on using information acquired as opposed to passively accepting, momentarily knowing, then forgetting or rejecting. This new definition of education allows students to make judgements, decisions, and determine value and respect in society (McCarthy, 1990).

In so defining meaningful learning experiences, free of race, class, and gender bias, in a community of learners; staff, students, parents, and community must express thoughtful and reflective actions. These actions must be characterized by respect, identification, and challenges to arguments, assumptions, distortions, opinions, beliefs, and values as students interact with all

people. In order to build more democratic, egalitarian, educational institutions, processes to analyze the distribution of power have to be given priority in addressing the needs of underrepresented, poor urban youth.

More specifically, in school reform toward educational equity, the definition of the mission, goals, objectives, and strategies for education must be that of multicultural perspectives, collectively defined and determined, reflective of all stakeholders in the process, mainstream and underrepresented. Common language will lead to a common understanding and foster movement and acceptance (Pinar & Grumet, 1976).

Based on the themes of this study, I recommend these additional systemic school reform initiatives:

1. The establishment of team building strategies must extend districtwide, for example, in district governance, school governance, and student assistance teams.

As indicated in my narrative, these structures for sharing, inclusion, dialogue, and input in decision making are not currently available to the teachers, parents, staff, and community. If communication is to occur, then planned structures must be created to facilitate this collaboration. An instructional specialist documented this concern in the story:

The only problem is finding a way to have our teachers commit themselves to it. If faculties are allowed a voice in deciding to participate in the process along with their principals, more teachers will buy into the process, attitudes will change and

the process will be expanded throughout the school district. (See Appendix H, No. 19.)

2. The initial phases of the development activities must be outlined through extensive participation among a multicultural audience. Through a facilitative process, multiple audiences should be convened to suggest and discuss viable expectations of stakeholders in educational reform. The facilitative process requires funded and materially supported training, dialogue, collaboration, and assistance opportunities for all involved.

As evidenced by the story, an instructional specialist indicated the dissatisfaction of some staff when all of the teachers were not involved, particularly with the focus of the process being inclusion:

However, the teachers were angry because only English teachers received novels and modules that could be easily incorporated with lesson plans. The social studies teachers in particular were appalled at not receiving concrete lessons. Sixth and eighth grade teachers of English, science, social studies, and physical education were very upset because they were excluded from this program this year. (See Appendix H, No. 19.)

3. Ongoing networking, sharing, and supportive learning opportunities must be created to develop new skills and knowledge for districtwide participants.

The case study indicated that education from multicultural perspectives had not been historically included on the agenda of issues for the New Orleans Public Schools. The historical content of African/African Americans is distorted among the majority of the teaching staff of the district. Hence, pedagogical change must be

supported personally and professionally in order to achieve education of relevance with students. An instructional specialist supported this recommendation:

Change is usually a slow process. This has indeed been the case with the infusion of multicultural education into the model schools. The dialogue sessions I've engaged in have served as a vehicle for addressing concerns of individual target teachers....I've encountered individuals at each stage of concern about this innovative process - from awareness ("I am not concerned about the innovation") to refocusing ("I have some ideas about something that would work even better"). This process must be supported. (See Appendix H, No. 3.)

4. School sites must be provided the time and flexibility to work through proactive processes to support the change efforts as in peer supervision and collegial classroom demonstration sessions (Lieberman, 1990).

As colleagues gain confidence in content and pedagogy, they will become more profound leaders and advocates for educational change as recommended by an instructional specialist:

Another recommendation I would make is to find more ways to engage teachers creatively in the developmental process. It is no small coincidence that the best results in speech and drama came from those teachers who were involved in the writing of the modules (H. H. and L. J. with CANE) (W.H. with MARIE LAVEAU). Once engaged, the ownership, the motivation, the initiation of ideas take over. Passive receivers never won the game. (See Appendix H, No. 3.)

5. School knowledge must be redefined through dialogue with all stakeholders, and extensions to school appropriated knowledge must be developed through collaboration with community and parents.

The struggles of my story concretize this recommendation which is often ignored and trivialized by school administrators. Parents and community are often perceived as external to education. They are perceived as inadequate in defining educational needs or illiterate in school knowledge. Schools must develop strategies to seek out the views and ideas of parents and community if educational reform is to become a reality.

6. On districtwide and school site levels, a climate must be established that encourages and supports open and honest questioning, dialogue in educational interactions as a foundation to foster participation in conflict resolution and consensus building strategies.

7. School site principals, viewed as the instructional leader of the school, must be provided with adequate support to minimize the administrative demands in order to more effectively facilitate maximum instructional staff support. A teacher consultant reiterates:

Although several attempts have been made to address some of the needs of the teachers in the multicultural process, I feel that they haven't totally bought into the process. I can sense some resentment and feelings of being forced to do something they had no part in. If these feelings continue, I can foresee the teachers put on a phony show just for us and go back to business as usual in our absence.

My involvement in this process has been challenging and rewarding. There were some painful moments which made the little steps toward success monumental. After spending a number of years in special education, I have learned to appreciate the small steps of development. (See Appendix H, No. 11.)

The school site administrator must facilitate ongoing feedback for teachers through classroom observations, colleague intervisitations, and communication with other teachers for continuity of the educational reform process (Shanker, 1990).

8. Issues of "coverage" in achievement and measurement as defined by competition in district standardized testing and accountability of content must be addressed. Does the test define the significant content to be covered or do the needs of the learner take precedence? Teachers must be involved in resolving these conflicts as they pursue the mission of education for urban students.

9. Central support staff must function to facilitate and model the process of inclusivity, celebrating the diversity of opinions, ideas, and recommendations for educational reform from multicultural perspectives, while implementing the guiding principles of Suzuki (1984). We must be reminded of the process of "accepting people where they are" and facilitating their transitions through reflective dialogue. The instructional specialist for math reaffirmed:

There seems to be an ongoing assessment and reaffirmation of self worth as the program progressed. There were many who worked continuously because of belief in what the program offered. There were yet others who pretended to believe or who were not sure of the merits of the program.

Eventually, I believe it challenged the unit in becoming truly a unit that needed to work as a team. (See Appendix H, No. 23.)



10. The selection of material resources that valorize cultural diversity considering the race, class, and gender representations of oppressed people must be facilitated. Upon selection, provisions must be made for the equitable dissemination of the resources in a effort to minimize competition among constituents (Swartz, 1988).

11. The use of the community as a classroom, through the identification of alternative community sites that extend and enrich the educational setting, must be encouraged and supported. Upon identification, equitable resources must be provided to engage teachers and students in the community as a learning center.

As described in this case study, these outcomes and recommendations are fraught with struggles over the identification, definition and selection of the curriculum content. The realization that Eurocentric curriculum has historically omitted and distorted representations of the oppressed, compounds the struggle such that the goal seems overwhelming and unachievable. The contestations on the materials and instructional modules of the multicultural infusion educational reform movement in the New Orleans Public Schools created additional struggles on issues of domination, exploitation, competition, and cultural selection among the Board, staff and community. This process beset with antagonistic and adversarial relationships continues as a controversial backdrop to school site/classroom implementation. These developments

created obstacles to an already unsteady and uncertain course of resistances in practice. Patience and a view that we are a community of learners, liberates all stakeholders to research, analyze, interpret, evaluate, and share new knowledge with others (Barth, 1990).

### Classroom/Student/Parent Curriculum Reform Initiatives

Confronted with ongoing conflicting demands for accountability, teachers and administrative staff resistances were voiced through a myriad of responses as to reasons for disregarding the concepts of education that is multicultural and Afrocentric. Contradictory reactions ranged from lack of knowledge, credentials, experiences, training, and materials to the inappropriateness of the process given time constraints and requirements. The devaluing of the content given the varied class locations of students was expressed in comments such as, "It should be for poor, black children, it should be for white children, it should be for suburban schools" (see Appendix F, No. 25).

As school populations have become more diverse, the moral and practical support for Eurocentric hegemony in the curriculum has become more of a site for conflict among teachers. Compounded by the apparent rise in racial tensions nationally and locally, the radical need for critical antiracist and antisexist curriculum innovations and materials is even more apparent and necessary.

Consistent with the arguments of Connell (1987) and Sarup (1986) urban students find relevance and meaning in the school curriculum when organic linkages and connections are made to other experiences and struggles within their environments of high unemployment and high crime rates. This critical approach to education from multicultural perspectives provides for students the opportunity to experience learning through the contributions of other minorities, women and working class people (Roman & Christian-Smith, 1988). Through the study of the experience of living unsung heroes and sheroes within the school/community, students will engage in school curriculum rooted in the social lives and experiences of oppressed groups.

In the preliminary goal statement of the New Orleans Public Schools' process of education from multicultural perspectives, the intent of the process is to design an educational approach to promote social action and equality. As seen in the description of the process in this case study, this definition is an emerging one, particularly more well defined and understood in classrooms of model schools. The initial trial process included the development of instructional modules of activities related to specific content/grade levels, and reflective collegial support activities. These activities to date, have stimulated fifteen other schools to petition without

solicitation, for inclusion in the process (Education from a Multicultural Perspective Brochure, 1991).

These modules of activities were designed by teachers as interactive, dynamic guides and foundational documents to support and assist teachers in their classrooms. These modules were to provide a vehicle to more concretely assist in the articulation, redefinition, and reaffirmation of content specific goals, objectives, and activities. Each document and inservice workshop articulated emphatically, that the process of multicultural educational reform is an evolving one and the documents are developmental. The intent of the design was to begin the process with teachers and community, then analyze and redefine any phase of the process in accordance with teacher identified needs, while providing access to tangible materials requisite to the content. These instructional modules were intended to serve as models for teachers to extend into other grades and content areas at the school site.

As a consequence of the historical oppression and deskilling of teachers, they were not convinced that their investments would be seriously considered. They continued throughout the stage from August of 1990 to April of 1991 to question whether the power structure had pronounced upon them "this new concept that would disappear with time as all other programs had." An instructional specialists reports:

The intent of the process was to create a context for teachers to participate and dialogue in the

construction at the school site, of a process that would be unique to their school culture, that would operationalize the belief that "all children can learn" by engaging in meaningful, reflective, learning experiences such that they acquire the skills and confidence to control their own lives and shape our future society. (See Appendix H, No. 12.)

As described in my story, those that were resistant gave reasons why the process would fail such as "these children can't learn because of the crime, drugs, no values, poverty, welfare, the projects, no parents, single parents, and parents don't care." These types of reasons led to the "Undoing Racism Workshop" in an attempt to locate and situate these resistances in the historical, institutional context of race, class, and gender oppression.

At the conclusion of Stage 4 of this study, teachers and instructional staff have become more convinced that the school district is serious about equity and collaboration in educational reform processes. Teams of teachers determined school site purchases of material resources particular to the needs and interests of their students. They were engaged in the redefinition and design of the instructional unit modules based on their experience as model school target teachers. Following their introductory experiences with the process, teachers' interests were transformed to engage in the reconceptualization of the modules focusing on classroom initiatives that correlate to social change issues. When committees were formed for

volunteers in April, 1991, the responses from schools increased from 10 schools to 25 schools.

Once teachers realized that support, through the modeling of critical teaching approaches and the utilization of materials that relate to the students in their schools would be provided, their resistances diminished. As a result of ongoing solicitations of teacher feedback in this study, the process has evolved to incorporate the theme of teacher active engagement. This theme suggests that teachers at school sites, research and develop classroom instructional activities as a team, a collective, to foster collegiality and inquiry. Consequently, in addition to providing a collection of module activities for specific teachers, relevant resource and background materials will be developed for teachers. These resources aim to broaden the teachers' historical perspectives and provide a foundation for dialogue and clarification among staff and students at the school sites. As an outcome of this study, this recommendation has been incorporated into our continuing process of educational reform from multicultural perspectives.

The current modules were designed to function as a framework to stimulate teachers' thinking in the multicultural perspective. Although they were perceived as a recipe which was incomplete and required refinement, the resulting outcome was the same. Staff determined a need for collaboration on the issue of relevance and meaning in

the curriculum. At the conclusion of Stage 4 in the process, staff development activities were continuing among administrative staff, teachers, and community. This area has been the most neglected in any of the district's change initiatives as well as the most needed and the most costly, considering the size of the district.

Through this theme, it was determined that configurations of staff development encountered structural and organizational constraints, either due to substitutes and class coverage, principal commitment, or the scheduling of activities. This study demonstrated that dialogue sessions were the most popular format. Supported collegial team approaches produced the most visible, tangible results. Teachers resisted Saturday and after school sessions. As a result, staff development activities must be scheduled during maximum compensated time, deleting after school sessions that were poorly attended.

The urgency of the crises of inequality in search of meaningful educational experiences, has concretized a foundation for systemic educational reform. This reform must be supported by a collective of school/community learners, concentrating on antibiased, meaningful curriculum experiences that examine issues of power, privilege, and prejudice that model antibias interactions. Consistent with the outcomes of this view from within our systemic process of curriculum reform from multicultural

perspectives, additional, more specific recommendations for enlarging the initiative must be considered:

1. The total school staff catalyzed by a collaborative team including the principal, community, and support staff must define and establish education from multicultural perspectives as an explicit school site goal. Constantly seeking strategies to interface the goal with the structure and organization of the curriculum and the institutional life of the school, its rules, roles, and relationships; must be an ongoing process facilitated and maintained by school leaders.

2. Teachers must examine, challenge, and rework school content knowledge to assess the privilege of Eurocentric perspectives, themes, issues, and events in the curriculum. Critical thinking and dialogue among teachers and students will encourage an ongoing curriculum review process. In the words of an instructional coordinator:

Having been through this experience over the last year and a half has affected my outlook on schools and education both in general and specifically as it relates to my daughter. It really is something to which very few educators have given any thought. When I have asked principals of prospective schools what they have in place or planned for, regarding multicultural education, I am greeted with blank stares and confused looks.

When my daughter's nursery teacher listed a multicultural unit on her plans, I was ecstatic. My delight rapidly changed to despair when Shea came home to tell me about Chinese "coolies". After being asked Shea's ethnic heritage so that appropriate flags could be displayed next to each child's name, I sent the following list: French, Spanish, Irish, Italian and Native American. When I looked up her name on the class flag chart, she had only 4 flags; no one knew what to do for the Native American part of her.



There is still a great deal of ignorance out there, and apparently many of those who are at least trying, lack the necessary background. It underscores the importance of what we are doing and how far we still have to go. (See Appendix H, No. 22.)

3. The definition of education from multicultural perspectives must be more universally defined in terms of knowledge that is relevant, meaningful, and heterogeneously diverse considering the lived social histories of the students. The content of multicultural curriculum must not be limited to the "contributions/additive" approaches as defined by Banks (1988a, 1988b). Perspectives of the diverse and the oppressed must be analyzed to provide a vehicle for social action.

4. Teachers and administrators must be actively engaged in reflective processes that examine their own perspectives of race, class, and gender oppression as they are involved in reorganizing school educational processes. With the autonomy to develop antibias approaches in curriculum experiences, teachers and administrators must seek strategies to become conscious of the hegemony of oppressive behaviors.

5. Strategies in a process for transforming curriculum and education from multicultural perspectives must go beyond the "language of inclusion," toward a "language of critique" (Giroux, 1985). Students must conduct research, challenge, dialogue, collaborate, and critically analyze learning experiences that support diverse, alternative views and perspectives of school

knowledge as a vehicle for liberating thought and constructing emancipatory experiences.

6. Textbooks and curriculum resource materials must be identified and purchased based on the affirmation of the identities of oppressed people, minimizing bias in their representations. These material and human resources must be made available through community extended activities as well as within the school to address the multimodel, diverse learning styles of students.

7. Since we cannot wait for the textbook industry to design the most appropriate materials, teachers with students and parents should be encouraged to conduct field research in the community seeking out the requisite resources to supplement and demystify the knowledge represented in existing text materials. The instructional specialist for the arts stated:

We started with so little; we have achieved so much. However, the information was not completely there for us. The base line essays were helpful skeletons, but we had to feed them through extensive research before and while we wrote. (See Appendix H, No. 3.)

8. The curriculum that is truly multicultural, reflective and critical must be inclusive of the perspectives of the geographical cultures of the world such that students relate events, issues, and themes linking the manifestations of those events throughout world occurrences. One instructional specialist wrote:

During my observations, I've seen classes where almost 100% of the students were on task throughout the class period. In most cases, they were studying works

written by or about African-Americans. There was no doubt that the students saw the relevance of what was being studied. The bulletin boards and other displays reflected cultural pride and the activities in which they were engaged involved them actively. (See Appendix H, No. 21.)

9. In consideration of the continued efficiency, effectiveness, accountability movements of corporate America, the K-12 testing systems must be analyzed and restructured to reflect the tenets of education from multicultural perspectives in the content and structure of tests (Oakes, 1986).

10. In using strategies for cooperation and democracy, students must experience pedagogical practices aimed at self-determination and conflict resolution as vehicles to foster the formation of collectivities focused on actions and decisions that affect students' social, economic, and political lives (Slavin, 1987). The instructional specialist for math reaffirmed:

The process by which this program will become a reality was and continues to be a difficult one. The staff continues to try to develop a process that is unconditionally committed to equality and yet attempts to specify the means and directions by which we can all live and function as individuals. This process involves an undoing of many misconceptions before a doing can ever take place. With this in mind it should be understood that this is an ongoing process that will continue for as long as education continues. Ultimately, the degree to which this project becomes a reality in our schools depends largely upon the attitudes and behaviors of the teachers in the classroom and the willingness and openness to change. (See Appendix H, No. 23.)

11. School site leadership must model behaviors and create structures that valorize collective decision making, that encourage questioning, and that provide for

application, synthesis, analysis, and evaluation of curriculum content among all school stakeholders. Leaders must insist that "you can't tame the lion and leave the jungle unchanged" (see Appendix F, No. 23). As teachers acquire and determine strategies of effectiveness, opportunities must be created to showcase this expertise with other teachers for demonstration and sharing within the school site.

12. Time with compensation must be provided for ongoing school site staff development, assessment, planning, evaluation, dialogue, and collaboration on educational reform processes from multicultural perspectives, maintaining the belief that change is a continuous process of perceiving, becoming, and knowing. Schools and classrooms must operate maintaining a view that teachers and students must learn together. Teachers must be supported to confidently acknowledge that they have lost historical references that also must be rediscovered. It is in trying that the essence of success is determined.

13. Preservice teacher educational programs at universities and colleges throughout the United States must infuse goals and objectives from multicultural perspectives into their teacher education programs and school site field experiences. Pedagogical options that encourage these objectives must be included in methodology courses as prospective teachers acquire the skills of

reflection and critical analysis of their lived experiences as they perceive them in future teaching situations.

14. As schools create their models, it is necessary to be mindful that new initiatives require support. These beginnings must be sites for dialogue and analysis.

In order to achieve any of the recommendations of this process, it will be necessary to address the more difficult issues of (a) defining education from multicultural perspectives, (b) providing systemic support for change, (c) providing equitable resources to address the needs of all children, and (d) analyzing issues of power and control in the educational community. If educational reform is to occur, efforts must be synchronized to address the soaring historical, seemingly insurmountable obstacles constructed as a result of race, class, and gender oppression. To have the courage of our convictions, we all have to become leaders, and the leaders must model and exemplify leadership.

King (1963), wrote: "Most people are thermometers that record or register the temperature of majority opinion, not thermostats that transform and regulate the temperature of society" (p. 750). If the current societal trends of poverty, discrimination, crime, and miseducation are to be reversed, the institutions of the community will have to reflect on their perspectives individually and collectively to restructure and reconceptualize educational

processes in anticipation of transforming society. Similarly, as written by one of the teacher consultants, "We cannot afford to half-step the process. This good and magical instance, this teachable moment, may never come again" (see Appendix H, No 2).

### **Conclusions - Reflections on My Experience**

In this dissertation research, I have attempted to present a narrative of experience to reform education in a southern, urban school district. I have revealed the events of my story in process, through my personal experiences as an African American female child of urban public education and through my experiences as an African American female associate superintendent of urban public education. I desire to affirm the primacy of human experience and practice in the struggle to address issues of educational reform.

I have utilized the autobiographic method within the context of an ethnographically informed case study as my form of research and representation as triangulated by multiple data sources (Pinar, 1988). In so doing, I have sought to resist assumptions that processes and human experiences in change are merely recognizable through quantifiable measures and with predictable outcomes. Rather, I have chosen to utilize the experiences of the struggles and details of reflections on events and actions as a source for gaining knowledge to reveal processes for emancipatory education for oppressed, urban youth. In this sense the methodology of this research is grounded in lived

experiences in a process for developing education from multicultural perspectives focused on education that is culturally specific, critically liberating, transformational, and emancipatory.

This evolving process of educational transformation from multicultural perspectives has been initiated in these New Orleans Public Schools. We have only just begun to witness the manifestations of the process in the classrooms of the school district. However, throughout this study the transformations in the leaders of the community and the district indicate that the potential for educational reform is evident. Educational reform reflective of the stated processes transcends content and grade level boundaries while utilizing the synergistic efforts of all stakeholders.

The resulting insights of this case study that are critical and collaborative, from the perspectives of multiple cultures and valorizing the conditions of the oppressed, are truly hopeful and optimistic, in spite of the myriad of struggles and obstacles. I have come to know through my experience that meaningful and fundamental change in education from a multicultural perspective will occur in the process of examining the competing and relational race, class, and gender dynamics within one's lived experience. This process of educational change, focusing on cultural inclusion, is dynamic and constantly evolving, requiring interactions of resistance,

negotiation, and compromise. As I have reflected on the insights of this educational process, I have become a more enlightened leader and learner.

I plan to apply that presence and knowledge to ensure that I function as a thermostat to facilitate the transformation of the temperature of society. In doing, children of the oppressed will become empowered to secure opportunities to emancipate themselves through education that fosters social equality. The themes, insights, and recommendations presented will assist in that endeavor.

It is my conclusion that this research has contributed to the development of processes throughout the school district that will, in practice, transform the educational context for urban underrepresented students and challenge the unequal, hierarchical relationships among adults in urban schools. The recommendations of this study have provided a foundation for the development of more democratic learning communities for adults and students in urban schools, so that students are enabled to take control of their own lives and transform the society in which we live.



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## **APPENDIX A**

### **Target Subject Areas**

#### **A. Senior High**

1. American History (Grade 10 or 11)
2. Civics (Grade 9)
3. American Literature (Grade 11)
4. British Literature (Grade 12)
5. Algebra I (Grade 9 or 10)
6. Geometry (Grade 9, 10, or 11)
7. Biology (Grade 10)
8. General and Physical Science (Grade 9)
9. Speech/Drama, Visual Arts, and Music (Grades 9-12)

#### **B. Middle/Junior High**

1. American Studies (Grade 7)
2. Civics (Grade 9)
3. Language Arts (Grade 7)
4. Introduction to Algebra (Grade 8)
5. Algebra I (Grade 8 or 9)
6. Life Science (Grade 7)
7. Speech/Drama, Visual Arts, and Music (Grades 6-9)

#### **C. Elementary**

1. Grade K - Interdisciplinary
2. Grade 5 - Interdisciplinary  
(Interdisciplinary includes Language Arts, Mathematics, Science, Social Studies, Art, Music, Dance, Health, and Physical Education)

## REVIEW SHEET FOR INSTRUCTIONAL DOCUMENT

**Instructions to the Reader:** Any questionable information found in this document should be reported below; please feel free to include a photocopy of the relevant page(s) if you think it would help to clarify your concerns. Return the Review Sheet to Cynthia F. Lynch, Department of Curriculum and Instruction, 5931 Milne Blvd., New Orleans, LA 70124

Document name: \_\_\_\_\_

Section, page number,  
paragraph number

Concern or error

Suggested remedy

Review Sheet for Instructional Document

APPENDIX B

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Submitted by: \_\_\_\_\_ School: \_\_\_\_\_ Date: \_\_\_\_\_

# APPENDIX C

## Responses to Staff Development Evaluation

### NEW ORLEANS PUBLIC SCHOOLS CURRICULUM AND INSTRUCTION UNIT AFRICAN/AFRICAN-AMERICAN INFUSION PROJECT

	Outstand	Good	Fair	Unsat.	Didn't Attend
1. To what extent were the objectives clearly stated at the beginning or during the session?	12	13	3	0	
2. To what extent were the objectives effectively accomplished during the session?	7	13	7		
3. To what extent do you feel that this presenter/presentation provided techniques, strategies, information that will assist you in effectively performing your job?	8	11	7	1	
4. To what extent did the presenter/presentation focus on the teaching/learning process and effective delivery of instruction	2	11	11	3	
5. To what extent did the presenter provide current and useful information regarding the topic?	10	14	4		
6. To what extent did the presenter provide current and useful information regarding topic?	8	11	7	0	



**NEW ORLEANS PUBLIC SCHOOLS**  
**CURRICULUM AND INSTRUCTION UNIT**  
**AFRICAN/AFRICAN-AMERICAN INFUSION PROJECT**  
**RESPONSES TO STAFF DEVELOPMENT EVALUATION**

	Outstand	Good	Fair	Unsat.	Didn't Attend
7. To what extent was the presenter open to discussion and group interaction?	11	10	3	2	
8. To what extent did the presenter contribute to the overall success of the African/African-American Infusion Project?	6	7	2	1	

NEW ORLEANS PUBLIC SCHOOLS  
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AFRICAN/AFRICAN-AMERICAN INFUSION PROJECT  
RESPONSES TO STAFF DEVELOPMENT EVALUATION

	Outstand	Good	Fair	Unsat.	Didn't Attend
May 28 - Board Room Program Overview Curriculum & Instruction					
May 30 - Delgado Little Theatre African-American History Dr. Henry Mokosso	10	3	0	0	16
May 31 - Dr. Henry Mokosso The Diaspora Dr. Henry Mokosso	7	6	1	0	15
June 1 - Board Room African-American Literature Kalamu ya Salaam	6	4	0	4	5
June 13 - Ben Franklin Library Contemporary Africa Today/ African Art Charley Davis	7	10	6	1	5
June 14 - Ben Franklin Library Black New Orleans Heritage Toni Jones	17	5	1	1	5
June 15- Ben Franklin Library African-American Art Clifton Webb	7	13	3	1	5
June 18 - Ben Franklin Library Cultural Traditions and Rituals Dr. T. J. Smith		4	5	16	4

NEW ORLEANS PUBLIC SCHOOLS  
CURRICULUM AND INSTRUCTION UNIT  
AFRICAN/AFRICAN-AMERICAN INFUSION PROJECT  
RESPONSES TO STAFF DEVELOPMENT EVALUATION

	Outstand	Good	Fair	Unsat.	Didn't Attend
June 19 - Ben Franklin Library Math and Science Dr. Nana Anoa Nam Tambu	4	6	7	7	3
June 20 - Ben Franklin Library Oral Literature Adella Gautier	24	2	0	1	2
June 21 - Ben Franklin Library Music Dr. Alvin Batiste	19	5	0	1	4
July 9 - Ben Franklin Cafeteria Sensitivity Rebecca Chaisson	14	7	4	1	2

## APPENDIX D

### **Chronology of Events and General Meetings\*** **A Multicultural Perspective for Education** **in the New Orleans Public Schools**

<b>No.</b>	<b>Date</b>	<b>Description</b>
1.	Aug. 24, 1989	<b>Districtwide Principals' Preservice</b> - Moton Elementary School
2.	Aug. 25, 1989	<b>Presentation - S.S. Specialist and Community</b> - On progress of state mandate of ethnic infusion of content - Lakeview Administrative Center
3.	Aug. 26, 1989	<b>Community Committee Meeting</b> - SUNO
4.	Oct. 16, 1989	<b>Community and Curriculum and Instruction Staff Conference</b>
5.	Oct. 19, 1989	<b>Conference</b> - SUNO Dean and Curriculum and Instruction Staff - SUNO
6.	Oct. 24 1989	<b>Telephone Conferences</b> - Update on curriculum revision process with secretary of BESE Board and with State Department of Education Curriculum Bureau
7.	Oct. 26, 1989	<b>Social Studies Teachers and Curriculum and Instruction Staff Meeting</b> - To brainstorm further directions in response to the mandate - Lakeview Administrative Center
8.	Nov. 1, 1989	<b>Meeting</b> - Goals of infusion efforts as related to the community - Danneel Elementary School
9.	Nov. 9, 1989	<b>Curriculum and Instruction Staff Meeting</b> - Strategy session to solicit feedback - Lakeview Administrative Center
10.	Nov. 9, 1989	<b>University and Curriculum and Instruction Staff Meeting</b> - Representatives from nine local universities recommended support strategies - NOPS Administrative Center
11.	Dec. 7, 1989	<b>Community Committee Meeting</b> - Lawless Elementary School
12.	Dec. 12, 1989	<b>Community Committee Meeting</b> - Phillips Jr. High School

13. Dec. 14,  
1989      **Community Committee Meeting - Carver Sr.  
High School**
14. Jan. 5,  
1990      **Conference with Community Members Batu and  
Lola - Regarding logistics of traveling show  
of culture - Lakeview Administrative Center**
15. Jan. 9,  
1990      **Community Committee Meeting - B. T.  
Washington Sr. High School**
16. Jan. 11,  
1990      **Community Committee Meeting - Franklin Sr.  
High School**
17. Jan. 16,  
1990      **Community Committee Meeting - Lafayette  
Elementary School**
18. Jan. 17,  
1990      **Leadership Team Presentation - Of  
African/African American Cultural Arts  
coordinated by Batu and Lola - Fortier Sr.  
High School**
19. Jan. 18,  
1990      **Community Committee Meeting - Wilson  
Elementary School**
20. Jan. 23,  
1990      **Community Committee Meeting - Beauregard  
Middle School**
21. Jan 25,  
1990      **Community Committee Meeting - Woodson  
Middle School**
22. Jan. 30,  
1990      **Community Committee Meeting - McMain Magnet  
Sr. High School**
23. Feb. 1,  
1990      **Community Committee Meeting - Landry Sr.  
High School**
24. Feb. 6,  
1990      **Community Committee Meeting - McDonogh #35  
Sr. High School**
25. Feb. 6,  
1990      **Ad Hoc Meeting of Community Representatives  
and Superintendents -. To present the  
proposal - NOPS Administrative Center**
26. Feb. 20,  
1990      **Conference with Superintendent - To  
determine validity of community proposals -  
Superintendent's Office - NOPS  
Administrative Center**
27. Feb. 20,  
1990      **Deputy Superintendent's Meeting -  
Confrontation meeting with Batu to determine  
operating parameters - Deputy  
Superintendent's Office - NOPS  
Administrative Center**

28. Feb. 21, 1990      **Volunteers Meeting - "Defining Multicultural Infusion" - Presentation by NOPS staff and solicitation of volunteers for the process to an assembly of a large number of volunteers interested in participating and assisting in the Multicultural Perspective for Education - McDonogh #35 Sr. High School**
29. March 1, 1990      **Presentation of the play "The Meeting - For curriculum and administrative staff - NOPS Administrative Center**
30. March 14, 1990      **Teachers and Community Volunteers' Study Sessions - Livingston Middle School**
31. March 15, 1990      **Meeting with Superintendents - To share reactions to lack of support - Superintendent's Office - NOPS Administrative Center**
32. March 21, 1990      **Teachers and Community Volunteers' Study Sessions - Livingston Middle School**
33. March 22, 1990      **Superintendents and Curriculum and Instruction Staff Meeting - To communicate dissatisfaction with lack of staff support - Lakeview Administrative Center**
34. March 23, 1990      **Board Members and Curriculum and Instruction Staff Meeting - To request public apology - NOPS Administrative Center**
35. March 26, 1990      **New Orleans Public Schools Board Meeting - Formal apology and clarifications of future roles and responsibilities and board interactions among staff and community -NOPS Administrative Center**
36. March 28, 1990      **Teachers and Community Volunteers' Study Sessions - Livingston Middle School**
37. April 4, 1990      **Teachers and Community Volunteers' Study Sessions - Lakeview Administrative Center**
38. April 18, 1990      **Teachers and Community Volunteers' Study Sessions - Lakeview Administrative Center**
39. April 30, 1990      **Curriculum and Instruction Staff Meeting - To assess progress of instructional modules and schedule of seminar series - Lakeview Administrative Center**

40. May 5,  
1990      **Teachers and Community Volunteers' Study Sessions** - Lakeview Administrative Center
41. May 11,  
1990      **Curriculum and Instruction Staff Meeting** - A planning and strategy session to define activities, target audiences, and budget for FY 1990-91 - D. Hassenboehler Residence
42. May 25,  
1990      **Cabinet Meeting with all District Superintendents** - To prepare for the "Board Committee of the Whole" - NOPS Administrative Center
43. May 25,  
1990      **Meeting with Model Schools Principals** - For the introduction of the Multicultural Perspective for Education - NOPS Administrative Center
44. May 25,  
1990      **Board Public Meeting** - Called "Committee of the Whole" for open dialogue on administrative issues - NOPS Administrative Center
45. June 11,  
1990      **Research and Writing Activities Began** (Ongoing)
46. June 19,  
1990      **Staff Dialogue Session** - Dr. Morris Jeff and curriculum directors - Lakeview Administrative Center
47. July 12,  
1990      **Curriculum and Instruction Staff Meeting** - Dialogue session to plan closing summer writing team activity - Lakeview Administrative Center
48. July 16,  
1990      **Began Editing of Instructional Modules** - (Ongoing)
49. July 26,  
1990      **Presentation to Advisory Committee** - Dialogue with community on multicultural budget proposals. NOPS Administrative Center
50. Aug. 1,  
1990      **Teacher Contract Language (UTNO) Worded to Reflect Multicultural Perspective** - Teacher contract negotiation team. NOPS Administrative Center
51. Aug. 13,  
1990      **Began Printing of Instructional Modules** (Ongoing)
52. Aug. 21,  
1990      **Meeting with Lola** - To discuss future directions - Lakeview Administrative Center

53. Aug. 28, 1990 **Began Dissemination of Instructional Modules (Ongoing)**
54. Sept. 6, 1990 **Meeting of Advisory Committee - Bell Jr. High School**
55. Sept. 11, 1990 **Community Advisory Sub-Committee Meeting on Teacher Education Programs - Carver Sr. High School**
56. Sept. 12, 1990 **Community Advisory Sub-Committee on Research Projects and Programs - Old Mint**
57. Sept. 20, 1990 **Community Advisory Sub-Committee on Community Liaison - John McDonogh Sr. High School**
58. Sept. 27, 1990 **Advisory Committee Meeting - Bell Jr. High School**
59. Oct. 18, 1990 **Community Advisory Sub-Committee on Research Projects and Programs - Old Mint**
60. Oct. 25, 1990 **Advisory Committee Meeting - Bell Jr. High School**
61. Oct., 1990 to Apr., 1991 **Ongoing dialogue with community representatives and possible vendors**
62. Nov. 13, 1990 **Community Advisory Subcommittee Meeting - To discuss community relations - NOPS Administrative Center**
63. Nov. 29, 1990 **Advisory Committee Meeting - NOPS Administrative Center**
64. Dec. 5, 1990 **Meeting with Area Superintendents and Principals of Model Schools - NOPS Administrative Center**
65. Dec. 6, 1990 **Curriculum and Instruction Staff Meeting - Debriefing and planning session for workshop facilitation - Lakeview Administrative Center**
66. Dec. 10, 1990 **Telephone Conference - Call from Caga to dialogue on issues and perpetrators of racism - Lakeview Administrative Center**
67. Dec. 10-14, 1990 **Grade/Department Dialogue Sessions - School Sites**



- 68. Dec. 17-21, 1991      **Curriculum and Instruction Staff**  
- Dialogue and reflections on the process
- 69. Dec. 20, 1990      **Kwanzaa Celebration** - Woodson Middle School
- 70. Dec. 20, 1990      **Advisory Committee Meeting** - School Board, Room 205
- 71. Dec. 26, 1990 - Jan. 1, 1991      **City Celebration of Kwanzaa** - Mrs. Margaret Johnson participated in a panel discussion in the Coker Room on Dec. 27, 1990. Mrs. Barbara Emelle participated in activities which were held at Kingsley House on December 29, 1990.
- 72. Jan 9, 1991      **Meeting with People's Institute Representatives** - To discuss and define objectives of "Undoing Racism Workshop" - People's Institute Office
- 73. Jan. 17, 1991      **Dr. Martin Luther King Essay Contest** - Finals - Cohen Sr. High School
- 74. Jan. 22, 1991      **Meeting with People's Institute Representatives** - To dialogue on Curriculum and Instruction and training issues in New Orleans Public Schools regarding "Undoing Racism" - People's Institute Office
- 75. Jan 22, 1991      **Teacher Questionnaire** - Survey of targeted model school teachers - Ten model schools
- 76. Jan 29, 1991      **Advisory Committee Meeting** - NOPS Administrative Center
- 77. Jan. 31, 1991      **Curriculum and Instruction Staff Meeting** - Planning for "Undoing Racism Workshop" - Lakeview Administrative Center
- 78. Feb. 1, 1991      **Dialogue Session** - With Edgar Porie regarding multicultural education and economics - Lakeview Administrative Center
- 79. Feb. 4 & 8, 1991      **Grade/Department Dialogue Sessions** -School Sites
- 80. Feb. 21, 1991      **Telephone Conference** - With R. Chislom regarding "Undoing Racism Workshop" participants - Lakeview Administrative Center

81. Feb. 22, 1991      **Superintendent's Cabinet Meeting** - Cabinet informed of attendance at "Undoing Racism Workshop" - NOPS Administrative Center
82. Feb. 22, 1991      **Conference with Administrative Assistant, B. MacPhee** - Regarding negative reaction to workshop - NOPS Administrative Center
83. Feb. 26, 1991      **Planning Session** - Final planning for "Undoing Racism Workshop" - Lakeview Administrative Center
84. Feb. 26, 1991      **Dialogue Session** - With Benjamin Elementary School faculty
85. Feb. 27, 1991      **Advisory Committee Meeting** - NOPS Administrative Center
86. March 4, 1991      **Superintendent's Cabinet Meeting** - Retreat - Marriott Hotel
87. March 7, 1991      **Board Committee of the Whole Meeting** - With Superintendent to discuss future directions for 1991-92 - NOPS Administrative Center
88. March 7, 1991      **Dialogue Session** - Dialogue of reflections from the Superintendent - Superintendent's Office - NOPS Administrative Center
89. March 8, 1991      **Curriculum and Instruction Staff** - Debriefing on undoing racism - Lakeview Administrative Center
90. March 11-15, 1991      **Grade/Department Dialogue Sessions** - School Sites
91. March 28, 1991      **Conference Personnel Director** - Revelations of gender specific omissions - NOPS Administrative Center
92. April 3-5, 1991      **Undoing Racism Workshop** - New Orleans East Staff Development Center
93. April 13, 1991      **UMOJA Celebration of the African American Child** - Attended by community and staff - Armstrong Park
94. April 21, 1991      **Radio Interview** - Ms. Margaret Johnson was featured on the radio show, "Urban League's Let's Talk About It." The interview addressed Multicultural Education in the New Orleans Public Schools.

95. April 25, 1991 Dialogue Session - Lawless Elementary School
96. May 3, 1991 Recognition of Students Selected for Summer Conference - The six multicultural model school students displaying talent in visual, musical, and dramatization arts met with representatives of the renowned performing group "Take 6" to prepare for their participation as honored participants in the "Take 6" Summer Conference to be held in July for one week on the campus of Fisk University.
97. June 10, 1991 Module Revisions - Teachers and community representatives began writing the revisions of the multicultural instructional modules. (Ongoing)

Extracted from archival data and files from the New Orleans Public Schools' Department of Curriculum and Instruction and Educational Programs Division.

\*Agendas, minutes, and notes are on file with the New Orleans Public Schools' Department of Curriculum and Instruction and Division of Educational Programs.

## APPENDIX E

### Videotape\* Extracts of Board Meetings Multicultural Presentations

<u>No.</u>	<u>Date</u>	<u>Place</u>	<u>Time</u>
1.	Aug. 14, 1989	New Orleans Public Schools Cable Cast Board Meeting	1 Hour, 30 Minutes
2.	Oct. 23, 1989	New Orleans Public Schools Cable Cast Board Meeting	45 Minutes
3.	Nov. 27, 1989	New Orleans Public Schools Cable Cast Board Meeting	9 Minutes
4.	Jan. 28, 1990	New Orleans Public Schools Cable Cast Board Meeting	1 Hour, 15 Minutes
5.	March 23, 1990	New Orleans Public Schools Cable Cast Board Meeting	2 Hours, 45 Minutes
6.	April 10, 1990	New Orleans Public Schools Cable Cast Board Meeting	17 Minutes
7.	June 18, 1990	New Orleans Public Schools Cable Cast Board Meeting	1 Hour, 15 Minutes
8.	June 25, 1990	New Orleans Public Schools Cable Cast Board Meeting	1 Hour
9.	Sept. 11, 1990	New Orleans Public Schools Cable Cast Board Meeting	3 Minutes
10.	Oct. 22, 1990	New Orleans Public Schools Cable Cast Board Meeting	16 Minutes
11.	Jan. 22, 1991	New Orleans Public Schools Cable Cast Board Meeting	18 Minutes
12.	Jan. 28, 1991	New Orleans Public Schools Cable Cast Board Meeting	1 Hour

**\*Videotapes on file with the New Orleans Public Schools' Center for Instructional Media, Technology, and Staff Development.**

**+Minutes of all meetings are on file in the New Orleans Public Schools' Division of Educational Programs.**

## APPENDIX F

### **Districtwide Workshops/Training Sessions\*** **A Multicultural Perspective of Education** **in the New Orleans Public Schools**

<b>No.</b>	<b>Date</b>	<b>Description</b>
1.	Dec., 1989	<b>Staff Presentations - New Orleans Public Schools Staff</b>
2.	Jan. 16, 1990	<b>Staff Presentations by Dr. Malinda Bartley</b>
3.	Jan. 17, 1990	<b>Leadership Team Presentation to New Orleans Public Schools - Fortier Sr. High School</b>
4.	March 1, 1990	<b>Presentation of the play "The Meeting" NOPS Administrative Center</b>
5.	March 8, 1990	<b>Modeling of trial lesson plans - Woodson Middle School</b>
6.	March 12, 1990	<b>Staff Presentation by Dr. Lenus Jack</b>
7.	March 12, 1990	<b>Board Presentation - Explanation and update of infusion</b>
8.	March 13, 1990	<b>Dialogue Session - Dr. Kwaku Amenhotep, Rev. T. J. Smith, and Carl Galmon</b>
9.	April 30, 1990	<b>Staff Presentation by Dr. Ken Ducote</b>
10.	May 16, 1990	<b>New Orleans Public Schools Leadership Presentation - Multicultural Perspective for Education</b>
11.	May 28, 1990	<b>Writing Team Orientation - Staff and volunteers received an overview of the Multicultural Perspective of Education.</b>
12.	May 29, 1990	<b>Inservice Summer Writing Team - Presentation by Dr. Henry Mokosso - Dr. Mokosso spoke about the African Diaspora.</b>
13.	May 30, 1990	<b>Inservice Summer Writing Team - Dr. Henry Mokosso - Delgado Little Theater - Dr. Mokosso gave indepth information concerning the African Diaspora.</b>
14.	May 31, 1990	<b>Inservice Summer Writing Team - Presentation by Dr. Lenus Jack</b>

15. June 13, 1990      **Inservice Summer Writing Team - Presentation by Charles Davis**
16. June 14, 1990      **Inservice Summer Writing Team - Presentation by Toni Jones - Toni Jones gave valuable information concerning New Orleans African-American culture and her tours of significant African-American sites.**
17. June 15, 1990      **Inservice Summer Writing Team - Presentation by Clifton Webb - Clifton Webb gave insight into the artistic contributions of Africans and African-Americans.**
18. June 18, 1990      **Inservice Summer Writing Team - Presentation by Dr. T. J. Smith - Dr. Smith presented slides of his trips to Africa.**
19. June 19, 1990      **Inservice Summer Writing Team - Presentation Dr. Nana Anoa Nam Tambu - Dr. Tambu lectured on the significant contributions of the Africans and African-Americans in Mathematics.**
20. June 20, 1990      **Inservice Summer Writing Team - Adella Gautier focused on the African's oral tradition of storytelling.**
21. June 21, 1990      **Inservice Summer Writing Team - Alvin Baptiste gave insight into the musical contributions of Africans and African-Americans.**
22. July 7, 1990      **Inservice at Ben Franklin - Cross cultural awareness training focusing on personal reflections**
23. July 13, 1990      **Writing Teams' Closure Activity: Viewing of the play "The Meeting"**
24. Aug. 13, 1990      **Presentation of Multicultural Perspective of Education at UTNO Effective Schools Conference - Bay St. Louis, Mississippi, University of Southern Mississippi**
25. Aug. 16, 1991      **Presentation of Multicultural Perspective for Education to Principals - Management Conference, Baton Rouge**
26. Aug. 20, 1991      **Inservice Chapter I Teachers University of New Orleans**
27. Aug. 22, 1990      **EXPO '90 - Theater of Performing Arts**

28. Aug. 23, 1990     **EXPO '90** - Ben Franklin Sr. High School
29. Aug. 24, 1990     **Inservice** - Sarah T. Reed Sr. High School -  
Training for all model school targets
30. Aug. 27, 1990     **Inservice** - Sarah T. Reed Sr. High School -  
Training for all model school targets
31. Aug. 28, 1990     **Inservice** - Sarah T. Reed Sr. High School -  
Training for all model school targets
32. Aug. 30, 1990     **Faculty Inservice Training** - McDonogh #35 Sr.  
High School
33. Aug. 30, 1990     **Faculty Inservice Training** - Lawless  
Elementary School
34. Aug. 30, 1990     **Faculty Inservice Training** - Craig Elementary  
School
35. Aug. 30, 1990     **Faculty Inservice Training** - Benjamin  
Elementary School
36. Aug. 30, 1990     **Faculty Inservice Training** - Woodson Middle  
School
37. Oct. 24, 1990     **Inservice Target Teachers** - McDonogh #35  
Teachers were presented with Music  
Instructional Modules on historical  
development of African-American music in  
preparation for student workshop on October  
30, 1990.
38. Oct. 30, 1990     **Student Workshop** - Orpheum Theatre - Workshop  
session on historical development on African  
American music conducted by the Grammy Award  
Winners, Take Six, BASIC Music Academy and  
New Orleans Public Schools' Department of  
Curriculum and Instruction
39. Nov. 1-4, 1990     **African/ American Infusion Conference** -  
Atlanta, Georgia - Attended by staff,  
teachers, and community
40. Nov. 12, 1990     **Kindergarten Inservice for Teachers** - Craig  
Elementary School
41. Nov. 12, 1990     **African American Poetry Quartet** - Gregory Jr.  
High School - Language Arts classes
42. Nov. 26, 1990     **Student Workshop** - Wynton Marcellus - For  
secondary school students in model schools

43. Nov. 28, 1990 **Art Inservice for Targeted Teachers - Franklin Sr. High School**
44. Nov. 28, 1990 **Math Inservice for Targeted Teachers - Priestley Administrative Center**
45. Nov. 29, 1990 **Science Inservice for Targeted Teachers - Priestley Administrative Center**
46. Nov. 29, 1990 **Language Arts Inservice for Targeted Teachers - Priestley Administrative Center**
47. Nov. 30, 1990 **Inservice for 5th Grade Targeted Teachers - Craig Elementary School**
48. Dec. 7, 1990 **Inservice for Social Studies Targeted Teachers - Livingston Middle School**
49. Dec. 7, 1990 **Inservice for Social Studies Targeted Teachers - Livingston Middle School**
50. Jan. 7, 1991 **Racism Free Zones Workshop - Sponsored by the People's Institute for Survival and Beyond - consultant from Eugene, Oregon.**
51. Jan. 10, 1991 **Student Fieldtrip - Saenger Theatre - Students experienced a musical celebration of South African High School students against Apartheid entitled "Sarafina! The Music of Liberation."**
52. Jan. 15, 1991 **The National Touring Exhibition - New Orleans Public Library: Members of Curriculum and Instruction Staff attended the opening ceremonies for the traveling exhibition, A Stronger Soul Within A Finer Frame: Portraying African-Americans in the Black Renaissance.**
53. Jan. 28, 1991 **Mid-year Update on Education From A Multicultural Perspective - Board Presentation**
54. Feb. 16-17, 1991 **NAME (National Association for Multicultural Education) Workshop - Teachers, principals, parents, advisory committee members, and Curriculum and Instruction staff attended the National Association for Multicultural Education.**
55. Feb. 25, 1991 **A Musical History Lesson: The Harmonica - Gregory Junior High School**



56. Feb. 25, 1991     **African Tales Storytelling** - Sponsored by and performed at Southern University of New Orleans for fifth grade students at Craig, Lawless, Lusher, and Benjamin Elementary Schools
57. Feb. 26, 1991     **Initial Taping of "We Are The World" at Cox Cable Studio.** This program is an outgrowth of Orleans Parish School System's Program "Education From A Multicultural Perspective."
58. March 4-6, 1991     **Workshop on "Undoing Racism"** - Loyola University, Danna Center - For model schools, central office staffs and top management
59. March 9, 1991     **Multicultural Staff Development Workshop** - McDonogh No. 35 Senior High School, 8:15 a.m.-3:30 p.m. Teachers, principals and parents attended this workshop.
60. March 20-21, 1991     **Student performance of R. Caleb's play CANE** - based on the book CANE by Jean Toomer - Performances developed and executed by NOCCA drama students for students of the New Orleans Public Schools
61. March 20-23, 1991     **ALA International Conference - "Incorporating African Literature Into Humanitie Courses"** - Loyola University, Danna Center - model school teachers and Curriculum & Instruction staff attended the conference
62. March 27, 1991     **Franklin School Students' Field Experience** - viewed dramatization of the play "Play To Win, the Biography of Jackie Robinson"
63. March 28, 1991     **Workshop - 1 day follow-up session for "Undoing Racism"** - Read Staff Development Annex - For model schools and central office staffs
64. April 1, 1991     **Lawless Elementary School - Kindergarten Students' Field Trip Experience** - Natchez Harbor Cruize - Students completed comparisons of the Nile and Mississippi Rivers and their influence on the surrounding people and land.
65. April 2, 1991     **Curriculum & Instruction Multicultural TV Program "WE ARE THE WORLD"** - Aired on COX Cable, Channel 22 -Tuesday's 8:00 P.M. - Thursday's 7:30 P.M. - **American Slavery: The African Diaspora**

66. April 3, 1991     **Lecture "Pursuing A College Education - Effective Study Practices for College Bound African American Students"** - Delivered to junior and senior students of McDonogh #35 Sr. High School by Dr. Michael Washington, professor, University of Kentucky
67. April 3-5, 1991     **Workshop on "Undoing Racism"** - Read Staff Development Annex - For model schools and central office staffs
68. April 9, 1991     **Curriculum and Instruction Multicultural TV Program "WE ARE THE WORLD"** - Aired on Cox Cable, Channel 22 - Tuesday's 8:00 P.M. - Thursday's 7:30 P.M. - **I Too, Sing America**
69. April 11, 1991     **Workshop on "Multicultural Education - Asian Studies"** - University of New Orleans Student Center - Selected Curriculum & Instruction staff in attendance.
70. April 13, 1991     **UMOJA Celebration** - A fair featuring various activities for children on African-American Studies. Several booths were developed and conducted by Curriculum & Instruction staff along with the **UMOJA Community Organization**.
71. April 16, 1991     **Curriculum & Instruction Multicultural TV Program "WE ARE THE WORLD"** - Aired on COX Cable, Channel 22 - Tuesday's 8:00 P.M. - Thursday's 7:30 P.M. - **Black, Red, White & Blue**
72. April 22-26, 1991     **Seminar "Managing Today's Multicultural Schools: Cross Cultural Training for Educational Leaders"** - Sponsored by AASA/NASE and attended by Margaret Johnson
73. April 23, 1991     **Curriculum & Instruction Multicultural TV Program "WE ARE THE WORLD"** - Aired on COX Cable, Channel 22 - Tuesday's 8:00 P.M. - Thursday's 7:30 P.M. - **Black Physicians of New Orleans**
74. April 23, 1991     **Student Assembly Program** - Poetry and music performance by **American Poetry Quartet** - Livingston Middle School
75. April 25, 1991     **Student Assembly Program** - Poetry and music performance by **American Poetry Quartet** - B. T. Washington Sr. High School

76. April 26, 1991, **Woodson School students' fieldtrip experience**  
-Le' OB's tour of Black Heritage in New Orleans
77. April 27, 1991, **Livingston School students' fieldtrip experience** - Black Heritage Tour
78. April 30, 1991, **Curriculum & Instruction Multicultural TV Program "WE ARE THE WORLD"**- Aired on COX Cable, Channel 22 - Tuesday's 8:00 P.M. - Thursday's 7:30 P.M. - **All That Jazz**
79. May 2, 1991, **Dr. Jawanza Kunjufu featured at SDE Mega Conference** - Sessions addressed multicultural education and improving black students' academic achievement - Model schools and Curriculum & Instruction staff were in attendance.
80. May 6-8, 1991, **Workshop on "Undoing Racism"** - Read Staff Development Center - For model schools and central office staff
81. May 7, 1991, **Curriculum & Instruction Multicultural TV Program "WE ARE THE WORLD"** - Aired on COX Cable, Channel 22 - Tuesday's 8:00 P.M. - Thursday's 7:30 P.M. - **Viewing History Through Art**
82. May 7, 1991, **Student Assembly Program** - Poetry and music performance by African American Poetry Quartet - Woodson Elementary School
83. May 7, 1991, **Student Assembly Program** - Poetry and music performance by African American Poetry Quartet - Lusher Elementary School
84. May 8, 1991, **Woodson School student's field experience** - Black Heritage Tour
85. May 9, 1991, **Student Assembly Program** - Poetry and music performance by African American Poetry Quartet - Lusher Elementary School Annex
86. May 10, 1991, **Student Assembly Program** - Poetry and music performance by African American Poetry Quartet - Craig Elementary School
87. May 14, 1991, **Student Assembly Program** - Poetry and music performance by African American Poetry Quartet - Lawless Elementary School

88. May 14,  
1991      **Curriculum & Instruction Multicultural TV Program "WE ARE THE WORLD" - Aired on COX Cable, Channel 22 - Tuesday's 8:00 P.M. - Thursday's 7:30 P.M. - Benevolent Societies**
89. May 15,  
1991      **Student Assembly Program - Poetry and music performance by African American Poetry Quartet - Live Oak Middle School**
90. May 15,  
1991      **Lusher School Students' Field Experience - Trip to Chalmette Battlefield as follow-up to lessons on soldiers of color and the Battle of New Orleans**
91. May 15,  
1991      **Lusher School Students' Field Experience - Toured Louisiana Nature Center to explore fossil rocks as related to digs in Kenya unearthing earliest findings of human remains**
92. May 16,  
1991      **Benjamin School Students' Field Experience - Tour to Audubon Zoo to study African animal habitat**
93. May 17,  
1991      **Student Assembly Program - Poetry and music performance by African Poetry Quartet - Benjamin Elementary School**
94. May 21,  
1991      **Craig School Students' Field Experience -Tour to Audubon Zoo to study African animal habitat**
95. May 21,  
1991      **Curriculum & Instruction Multicultural TV Program - Aired on COX Cable, Channel 22 - Tuesday's 8:00 P.M. - Thursday's 7:30 P.M. - Black Colleges and Universities**
96. May 28,  
1991      **Benjamin School Students' Field Experience - Tour of Nottoway Plantation and Rural Life Museum in Baton Rouge**
97. May 28,  
1991      **Craig School Students' Field Experience - Black Heritage Tour**
98. May 28-  
June 4,  
1991      **Curriculum & Instruction Multicultural TV Program "WE ARE THE WORLD" - Aired on COX Cable, Channel 22 - Tuesday's 8:00 P.M. - Thursday's 7:30 P.M. - Juneteenth Celebration**
99. May 30,  
1991      **Lawless Elementary School - 5th Grade Students' Field Experience - Natchez Harbor Cruise - Students completed comparisons of the Nile and Mississippi Rivers and their influence on the surrounding people and land.**

100. June 8, **Presentation to Parent Network - Ms.**  
1991 Margaret Johnson addressed public school  
parents and community leaders on  
Multicultural Education in the New Orleans  
Public Schools.

**Extracted from archival data and files from the New Orleans  
Public Schools' Department of Curriculum and Instruction,  
Educational Programs Division.**

**\*Agendas and evaluations on file with the New Orleans  
Public Schools' Department of Curriculum and Instruction.**

## Appendix G

### Community Advisory Committee Meetings\* to Infuse African/African American Studies in the School Curriculum

<u>No.</u>	<u>Date</u>	<u>Location</u>	<u>Participants</u>
1.	June 29, 1990	New Orleans Public Schools Administrative Center	20
2.	July 26. 1990	New Orleans Public Schools Administrative Center	22
3.	Sept. 6, 1990	A. J. Bell Jr. High School Library	25
4.	Sept. 27, 1990	A. J. Bell Jr. High School Annex	22
5.	Oct. 25, 1990	A. J. Bell Jr. High School Library	18
6.	Nov. 19, 1990	A. J. Bell Jr. High School Library	18
7.	Nov. 29, 1990	New Orleans Public Schools Administrative Center	14
8.	Dec. 20, 1990	New Orleans Public Schools Administrative Center	21
9.	Jan. 30, 1991	New Orleans Public Schools Administrative Center	19
10.	March 25, 1991	New Orleans Public Schools Board Presentation Administrative Center	22

**\*Minutes and audiotapes of meetings on file with the New Orleans Public Schools.**

## APPENDIX H

### Staff and Student Narrative\* References

1. Burks, J. (1991, April 16). The Multicultural Infusion Project, pp. 1-4.
2. Cook, L. G. (1990, November 1). The Multicultural Process: A Personal Narrative, pp 1-7.
3. Cook, L. G. (1991, April 11). The Multicultural Process: The Narrative Continues, pp. 1-6.
4. Emelle, B. C. (1990, November 9). Multicultural Process, pp. 1-3.
5. Fuller, E. (1991, April 22). Reflections on Multicultural Education, pp. 1-2.
6. Honore, M. G. (1990, November 5). Narrative of Multicultural Process, pp. 1-2.
7. Honore, M. G. (1991, April 15). Narrative of Multicultural Process, pp. 1-2.
8. Hunicke, K. P. (1990, October 31). One Individual's Perspective: Multicultural Education, 1-3.
9. Hunicke, K. P. (1991, April 11). Development of Education from a Multicultural Perspective: Personal Perspectives , pp. 1-2.
10. Idewu, T. J. (1990, November 8). Multicultural Narrative, pp. 1-2.
11. Idewu, T. J. (1991, April 11). Narrative on Multicultural Process, pp. 1-3.
12. Johnson, M. P. (1991, March 7). Multicultural Process Narrative, pp. 1-3.
13. Jones, J. (1990, November 1). Narrative -Multicultural Process, pp. 1-2.
14. Kennedy, J. C. (1991, April 11). Education from a Multicultural Perspective, pp. 1-2.
15. May, B. F. (1991, April 10). Multicultural Narrative: Where Do We Go from Here?, pp. 1-2.
16. McDuffie, J. F. (1991, April 12). Narrative of Multicultural Process, p. 1.
17. Mills, J. (1990, November 1). Narrative -Multicultural

Process, pp. 1-6.

18. Mitchell, G. G. (1990, November 26). Multicultural Process, pp. 1-3.
19. Mitchell, G. G. (1991, April 18). My Multicultural Narrative, pp. 1-3.
20. Reed, H. (1990, November 8). Multicultural Infusion Project, pp. 1-4.
21. Smith, D. W. (1991, April 15). Narrative on the Multicultural Infusion Process, pp. 1-3.
22. Spampneto, P. F. (1991, April 12). Narrative of Multicultural Process, pp. 1-4.
23. Thompson, M. M. (1991, April 16). Narrative of Multicultural Education Process, pp. 1-5.
24. Wallace, L. (1990, November 1). Narrative of Multicultural Process: Aha, pp. 1-8.
25. Warnie, B. T. (1991, April 11). Multicultural Perspective: The African American Phase, pp. 1-5.
26. Wilson, H. (1990, October 25). Narrative of Multicultural Process, pp. 1-7.
27. Wilson, H. (1991, April 4). Narrative of Multicultural Process, pp. 1-4.
28. Windham, R. (1991, April 15). Narrative on the Multicultural Infusion Process, pp. 1-2.
29. Young, L. (1990, November 12). Narrative of Multicultural Process, pp. 1-4.
30. Young, L. (1991, April 15). Narrative of Multicultural Process, pp. 1-2.

**\*Narratives on file with the New Orleans Public Schools, Department of Curriculum and Instruction, Educational Programs Division.**



# APPENDIX I

## School Site Classroom Observations\*

<u>No.</u>	<u>Observation Dates</u>	<u>School</u>	<u>Content Area/Grade</u>	<u>Observer</u>
1.	March 12, 1991	Benjamin	Conference	L. Young
2.	Jan. 9, 1991	Cohen	Algebra/ English Gr. 9	R. Windham
3.	Nov. 13, 1990	Craig	Movement/ Dance-Gr. 5	L. Young
4.	Dec. 7, 1990	Craig	Book Fair Gr. 5	L. Young
5.	Dec. 7, 1990	Craig	Math-Gr. 5	L. Young
6.	Jan. 7, 1991	Craig	Chapter I Upper Grades	J. McDuffie
7.	Jan. 17, 1991	Craig	Chapter I Kindergarten	T. Idewu
8.	Jan. 17, 1991	Craig	Kindergarten	T. Idewu
9.	Jan. 17, 1991	Craig	Kindergarten	T. Idewu
10.	Jan. 17, 1991	Craig	Chapter I/ Primary Lit.	L. Young
11.	Jan. 17, 1991	Craig	Gr. 5	L. Young
12.	Jan. 17, 1991	Craig	Chapter I	L. Young
13.	Jan. 17, 1991	Craig	Gr. 5	L. Young
14.	Jan. 17, 1991	Craig	Gr. 5	L. Young
15.	Jan. 22, 1991	Craig	Kindergarten	T. Idewu
16.	Jan. 20, 1991	Craig	Lang. Arts Gr. 5	B. May
17.	Jan. 30, 1991	Craig	Lang. Arts Gr. 5	B. May
18.	Jan. 31, 1991	Craig	Kindergarten	T. Idewu
19.	Feb. 26, 1991	Craig	School Assembly	L. Young

20.	March 6, 1991	Craig	Kindergarten	T. Idewu
21.	March 6, 1991	Craig	Kindergarten	T. Idewu
22.	Jan. 8, 1991	Fischer	Lang. Arts Kindergarten	R. Windham
23.	Jan. 8, 1991	Fischer	Lang. Arts	R. Windham
24.	Jan. 8, 1991	Fischer	Lang. Arts Gr. 5	R. Windham
25.	Jan. 8, 1991	Fischer	Reading Gr. 5	R. Windham
26.	April 3, 1991	Fischer	Reading Gr. 5	R. Windham
27.	March 7, 1991	Fischer	Reading Kindergarten	R. Windham
28.	March 7, 1991	Franklin	American History	J. Kennedy
29.	Nov. 16, 1991	Lawless	Gr. 5	B. May
30.	Dec. 6, 1991	Lawless	Special Ed	T. Idewu
31.	Dec. 6, 1991	Lawless	Special Ed	T. Idewu
32.	Jan. 18, 1991	Lawless	Chapter I Kindergarten	H. Wilson
33.	Jan. 18, 1991	Lawless	Kindergarten	H. Wilson
34.	Jan. 18, 1991	Lawless	Kindergarten	H. Wilson
35.	Jan. 18, 1991	Lawless	Kindergarten	H. Wilson
36.	Jan. 18, 1991	Lawless	Special Ed	L. Young
37.	Jan. 18, 1991	Lawless	Chapter I	L. Young
38.	Jan. 18, 1991	Lawless	Gr. 5	L. Young
39.	Jan. 18, 1991	Lawless	Gr. 5	L. Young
40.	Jan. 18, 1991	Lawless	Chapter I	L. Young
41.	Feb. 5, 1991	Lawless	Kindergarten Speech/Drama	L. Cook

42.	Feb. 25, 1991	Live Oak	Lang. Arts Gr. 7	R. Windham
43.	Feb. 25, 1991	Live Oak	Lang. Arts Gr. 8	R. Windham
44.	March 11, 1991	Live Oak	Lang. Arts Gr. 7	R. Windham
45.	March 18, 1991	Live Oak	Lang. Arts Gr. 7	R. Windham
46.	April 9 1991	Live Oak	Lang. Arts Gr. 7	R. Windham
47.	April 9, 1991	Live Oak	Lang. Arts Gr. 7	R. Windham
48.	Nov. 13, 1990	Living- ston	Lang. Arts Gr. 7	H. Wilson
49.	Nov. 13, 1990	Living- ston	American Studies Gr. 7	H. Wilson
50.	Dec. 4, 1990	Living- ston	Lang. Arts Gr. 7	H. Wilson
51.	Dec. 4, 1990	Living- ston	Social Studies Gr. 7	H. Wilson
52.	Jan. 29, 1991	Living- ston	Social Studies Gr. 7	R. Windham
53.	Jan. 31, 1991	Living- ston	Lang. Arts	H. Wilson
54.	Jan. 31, 1991	Living- ston	Social Studies Gr. 7	H. Wilson
55.	Feb. 5, 1991	Living- ston	Lang. Arts	R. Windham
56.	Feb. 28, 1991	Living- ston	Speech Gr. 7	L. Cook
57.	Nov. 14, 1990	Lusher	Gr. 5	L. Young
58.	Nov. 14, 1990	Lusher	Gr. 5	L. Young
59.	Nov. 14, 1990	Lusher	Gr. 5	L. Young

60.	Feb. 14, 1991	Lusher	Gr. 5	J. Burks
61.	Feb. 19, 1991	Lusher	Kindergarten - Gr. 12	J. Burks
62.	Feb. 21, 1991	Lusher	Art-Gr. 5	J. Burks
63.	Feb. 14, 1991	McD.#32	Kindergarten	J. Burks
64.	March 12, 1991	McD.#32	Kindergarten	J. Burks
65.	Dec. 4, 1990	McD.#35	English III	D. Smith
66.	Jan. 31, 1991	McD.#35	English III Honor	D. Smith
67.	Feb. 1, 1991	McD.#35	English III Honor	D. Smith
68.	Feb. 7, 1991	McD.#35	English III Honor	D. Smith
69.	Feb. 7, 1991	McD.#35	English III Honor	D. Smith
70.	Feb. 7, 1991	McD.#35	English III Honor	D. Smith
71.	Feb. 15, 1991	McD.#35	Civics	J. Kennedy
72.	Feb. 18, 1991	McD.#35	English III	D. Smith
73.	Feb. 19, 1991	McD.#35	Civics	J. Kennedy
74.	March 7, 1991	McD.#35	Civics	J. Kennedy
75.	March 19, 1991	McD.#35	English III	D. Smith
76.	Feb. 8, 1991	NOCCA	Theater Level II	L. Cook
77.	Nov. 27, 1990	B.T. Wash.	Civics-Gr. 9	B. Caitone
78.	Jan. 7, 1991	B.T. Wash.	English Gr. 12	J. McDuffie
79.	Jan. 28, 1991	B.T. Wash.	English	J. McDuffie
80.	Jan. 30, 1991	B.T. Wash.	Civics-Gr. 9	B. Caitone

81.	Feb. 7, 1991	B.T. Wash.	American History	J. McDuffie
82.	Feb. 19, 1991	B.T. Wash.	Civics	B. Caitone
83.	March 4, 1991	B.T. Wash.	Math I	J. McDuffie
84.	March 11, 1991	B.T. Wash.	Civics-Gr. 9	B. Caitone
85.	Dec. 5, 1990	Woodson Gr. 7	Lang. Arts	B. Caitone
86.	Jan. 31, 1991	Woodson Gr. 7	Lang. Arts	B. Caitone
87.	March 7, 1991	Woodson Gr. 7	Lang. Arts	B. Caitone
88.	March 13, 1991	Woodson	Lang. Arts	B. Caitone
89.	March 13, 1991	Woodson	Lang. Arts	B. Caitone

**\*Observation forms on file with the New Orleans Public Schools' Department of Curriculum and Instruction, Educational Programs Division.**

## APPENDIX J

### School Site Dialogue Sessions\*

<u>No.</u>	<u>Observation Date</u>	<u>School</u>	<u>Content Area/Grade</u>	<u>Observer</u>
1.	Sept. 9, 1990	Moton	Drama	L. Cook
2.	Sept. 21, 1990	Craig	Teacher Grade 5	K. Hunicke
3.	Sept. 21, 1990	Lawless	Creative Drama	K. Hunicke
4.	Sept. 21, 1990	Lusher	Visual Arts	K. Hunicke
5.	Oct. 12, 1990	Craig	Teacher Grade 5	K. Hunicke
6.	Oct. 12, 1990	Lawless	Creative Drama	K. Hunicke
7.	Oct. 12, 1990	Lusher	Visual Arts	K. Hunicke
8.	Nov. 9, 1990	Lusher	Elementary Arts	J. Burks
9.	Nov. 9, 1990	Lusher	Elementary Arts	J. Burks
10.	Nov. 16, 1990	Craig	Teacher Grade 5	K. Hunicke
11.	Nov. 28 1990	Lusher	Art	J. Burks
12.	Nov. 28, 1990	Franklin	Speech I-II-III	L. Cook
13.	Dec. 14, 1990	B. T. Washington	Art I-II	J. Burks
14.	Dec. 7-8, 1990	Craig	Teacher Grade 5	K. Hunicke
15.	Dec. 12, 1990	Live Oak	Faculty	D. Smith

16. Dec. 14, 1990	Franklin	Art	J. Burks
17. Dec. 14, 1990	Lawless	Faculty	L. Young
18. Dec. 14, 1990	Lawless	Faculty	H. Wilson
19. Dec. 19, 1990	Franklin	Principal	D. Smith/ K. Normand
20. Jan. 9, 1991	Lawless	Arts Connection Drama	L. Cook
21. Jan. 31, 1991	Benjamin	Principal	L. Young
22. Feb. 1, 1991	Craig	Faculty	B. May
23. Feb. 5, 1991	Lawless	Creative Drama	L. Cook
24. Feb. 5, 1991	B. T. Washington	Faculty	J. McDuffie
25. Feb. 8, 1991	Lawless	Kindergarten Grade 5	L. Young
26. Feb. 19, 1991	McDonogh #35	Speech Language Arts	L. Cook
27. Feb. 20, 1991	Woodson	Social Studies Language Arts Grade 7	L. Cook
28. Feb. 21, 1991	Live Oak	Faculty	D. Smith
29. Feb. 26, 1991	Benjamin	Faculty	L. Young
30. Feb. 28, 1991	Livingston	Speech-Grade 7	L. Cook
31. March 5, 1991	McDonogh #35	Speech	L. Cook
32. March 25, 1991	Lusher	Grade 5	L. Young

33. March 26, Benjamin Principal L. Young  
1991

**\*Session evaluations and minutes on file with the New Orleans Public Schools' Department of Curriculum and Instruction, Educational Programs Division.**



## **APPENDIX K**

### **1989-90 Educational Targets**

#### **I. READING COMPREHENSION**

- Main Idea / Central Thought
- Every Child A Reader by 3rd Grade

#### **II. WRITING AND COMMUNICATION**

- Interaction between .....  
Teacher and Students  
Students with Students

#### **III. PROBLEM SOLVING AND APPLICATIONS**

- Hands on Experiences
- Manipulatives

#### **IV. CRITICAL THINKING**

- Focus on Process of Learning -  
Questioning, Why, Synthesizing,  
Evaluating

#### **V. DECISION MAKING**

- Appropriate Choices; Considering and  
Exploring Consequences of Actions

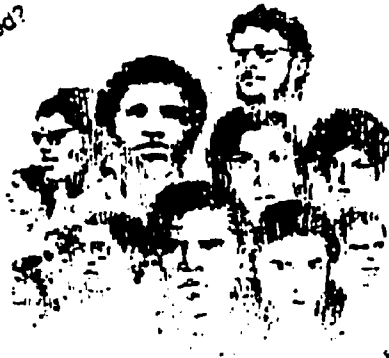
#### **VI. SELF-ESTEEM BUILDING AND CULTURAL COMPETENCY**

- Self-awareness; Security in  
Knowing One's History

APPENDIX L

Volunteer Solicitation Form

AFRICAN/AFRICAN-AMERICAN CURRICULUM  
NEW ORLEANS PUBLIC SCHOOLS



What content should be included?

What resources should teachers use?

How should it be infused into the curriculum?

What should be offered at each grade level?

What inservice will be needed?

If you would like to help answer these and other questions, the Department of Curriculum and Instruction urgently solicits your assistance. We believe that we have within our educational family the expertise necessary to develop a program, Pre-K-12, which would address the needs of the students in our district.

If you are prepared to make such a commitment to this endeavor, please make a copy of this flyer, fill out the bottom, and forward it to Curriculum and Instruction, Lakeview, Rt. 2A. by January 5, 1990

Thank you.

YOUR NAME

TITLE:

SCHOOL:

AREA OF INTEREST:

PLEASE CHECK THE TIMES YOU WOULD BE AVAILABLE:

☐ whenever needed

☒ during school time only

☒ after school hours

☒ on weekends

APPENDIX M

Volunteer Resource Checklist

**MULTICULTURAL/MULTIETHNIC EDUCATION**

**AFRICAN/AFRICAN-AMERICAN CURRICULUM PLANNING SURVEY**

**Volunteer Resource Checklist**

I can provide the following assistance to planning for the infusion of African/African-American Curriculum in New Orleans Public Schools:

1. Promote awareness of the value of a multicultural/multiethnic curriculum ( list specific ways)
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
2. Facilitate communication about the development and progress of the African/African-American Curriculum infusion plan . . . [ ]
3. Assist with:
  - a. research [ ]
  - b. writing [ ]
  - c. editing [ ]
  - d. artwork/graphics [ ]
4. Provide clerical assistance [ ]
5. Assist in providing or identifying arts resources [ ]
6. Assist in providing or identifying educational materials [ ]
7. Assist in planning cultural enrichment activities through the following:
  - a. visual arts [ ]
  - b. music [ ]
  - c. dance [ ]
  - d. drama [ ]
  - e. media [ ]
8. Assist in planing meetings for various interests groups; i.e. parents, educators, community groups, etc. [ ]
9. Assist in identifying African-American resources [ ]
10. Assist in developing library materials for the following:
  - a. elementary curriculum [ ]
  - b. secondary curriculum [ ]
11. Assist in applying to funding sources [ ]
12. Other: (Please specify)  
\_\_\_\_\_  
\_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

TELEPHONE (H) \_\_\_\_\_ (B) \_\_\_\_\_

## APPENDIX N

### Levels of Infusion

#### 1990-1991 AFRICAN/AFRICAN-AMERICAN INFUSION Year One

##### I LEVELS OF INFUSION

- A. **First Level: Districtwide Identification and validation via survey of existing infusion efforts**

Random efforts are being performed by many teachers to instruct our students in varied fragments of African/African-American culture. The survey will identify the content valid efforts for incorporation into our archive for duplication by other teachers. (See Appendix C)

- B. **Second Level: Districtwide dissemination of Teacher Resource Packets to develop research skills through the study of African/African-American contributions**

Every teacher K-12, will receive a resource guide for teaching the existing ELO'S in reading and study skills. Bibliographies of "not so well known" African-Americans will be included for the teacher. Students are to accurately utilize study skills and the research process to secure data and construct scholarly reports and presentations.

**Districtwide dissemination of chronologies of African history and of African-American history in New Orleans (e.g. 3000 B.C. to 1484 A.D., 1500 A.D. to Present, and Black New Orleans)**

The chronologies will serve as an introduction to and framework for content.

- C. **Third Level: Full implementation in model schools (including materials, resources, content, and staff development)**

## APPENDIX O

### Levels of Involvement for Model Schools

- A. Full staff participation(one-half day opening of school and one full day release time training sessions)
- B. Utilize and make recommendations for lesson plan improvement by target area teachers
- C. Commitment to establishing a school climate characterized by high teacher expectations for students thus developing their self-esteem
- D. Serve as a demonstration/laboratory school
- E. Arrange for substitutes for school site target teachers
- F. Awareness of full departments /grades in target areas

## **APPENDIX P**

### **Advisory Committee Charge**

#### **CHARGE**

#### **ADVISORY COMMITTEE TO INFUSE AFRICAN/AFRICAN-AMERICAN STUDIES IN THE SCHOOL CURRICULUM**

Whereas the New Orleans Public Schools will expand its multicultural/multiethnic education efforts, it is currently prepared to make an initial budgeted commitment to infuse African/African-American Studies into the school curriculum;

Whereas the mandates of both the Louisiana Legislature (La. R.S. 17:277, ACT 380 and HCR 261 of 1987 session, relative to requiring instruction in all public high schools in black history and the historical contributions of all nationalities) and the Orleans Parish School Board (by Resolution dated October 23, 1989) provides the authority for this school district to develop an instructional thrust in African/African-American Studies;

Whereas the infusion of African/African-American Studies in the school curriculum will be implemented gradually, in selected grades/subjects and schools, and will be extended over a period of three to five years;

Whereas the views of the community will be significant and are solicited in directing the infusion in at least six distinct areas:

- assist in the overall planning of the infusion process;
- recommend research projects and other programs to compliment instructions;
- be a liaison to the community-at-large;
- examine teacher education programs at the local colleges and universities
- recommend sources of funding for the staff development of teachers and other personnel; and
- effect lobbying strategies to fulfill the legislative and Board mandates.

Resolved, that the Advisory Committee to Infuse African/African-American Studies in the School Curriculum be established by the Orleans Parish School Board. The appointment of the members to this Committee be effective as of this date, June 19, 1990.

APPENDIX Q

Teacher Questionnaire



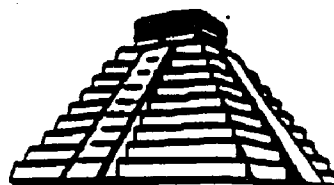
A Multicultural Perspective  
For Education

TEACHER  
QUESTIONNAIRE

1990-1991

**CONGRATULATIONS!!!** As a model school Educator, you have been selected to participate in a very important survey. We believe that information collected in this study will be of great benefit to Educators in the future.

**Thank you!!!**



**A Multicultural Perspective For Education****TEACHER QUESTIONNAIRE**

**DIRECTIONS:** Please take a few minutes to answer the following questions pertaining to the Multicultural Infusion Program. Mark your answers on the answer sheet provided. No identifying information is required.

**BACKGROUND****1. Sex:**

- 21% a. Male  
79% b. Female

**2. Ethnic Origin:**

- 2% a. Indian or Native American  
1% b. Hispanic or Latin American  
72% c. Black or African American  
2% d. Oriental or Asian American  
23% e. White or Anglo American

**COGNITIVE****3. What level do you teach?**

- 34% a. Elementary school  
30% b. Middle school  
5% c. Middle/Junior high school  
31% d. High school

**4. What subject area do you teach?**

- 16% a. Science  
23% b. Mathematics  
22% c. Social Studies  
32% d. Language Arts  
7% e. Other

**5. The average number of students you teach each day:**

- 33% a. 1 - 40 students  
20% b. 41 - 80 students  
22% c. 81 - 100 students  
17% d. 101 - 140 students  
8% e. more than 141 students



6. What kind of in-service training did you receive in this program?
- 57% a. attended one or more of the systemwide in-service programs  
25% b. attended several of the systemwide in-service programs, also, in-service training within my school  
8% c. received in-service training within my school (only)  
9% d. received no in-service training
7. I feel that the in-service training was:
- 2% a. excessive  
31% b. sufficient  
42% c. useful, but not sufficient  
11% d. not useful  
14% e. I received no training
8. How familiar are you with the multicultural instructional modules for your grade or subject area?
- 34% a. I have read all of them  
37% b. I have read some of them  
12% c. I have heard of them, but have not read any of them  
17% d. I am not at all familiar with them
9. Generally, the materials and resources needed to teach the multicultural infusion modules were:
- 42% a. identified and readily accessible to me  
20% b. identified, but I had to locate them myself  
16% c. identified, but I could not locate them  
22% d. not identified
10. The multicultural infusion modules were:
- 49% a. well integrated into the regular curriculum  
51% b. not well integrated into the regular curriculum
11. What proportion of the infusion modules were you able to cover this year?
- 30% a. none  
55% b. less than half  
10% c. more than half  
5% d. all

12. How did your students respond to the infusion lessons and classroom activities?
- 14% a. with no interest  
12% b. with very little interest  
45% c. with some interest  
29% d. with special interest
13. What was the level of involvement of your students in schoolwide infusion activities?
- 39% a. no involvement  
19% b. very little involvement (often absent during scheduled activities)  
33% c. some involvement (attended scheduled activities)  
12% d. high involvement (prepared/presented programs)
14. How did your students respond to systemwide infusion activities (special programs, assemblies, exhibits)?
- 36% a. high interest (enthusiastic; look forward to next performance)  
30% b. moderate/special interest (attentive; not enthusiastic)  
25% c. little interest (did not exhibit special interest)  
9% d. not interested
15. What was the level of involvement of your students in infusion activities?
- 25% a. high (e.g., prepared and/or presented programs)  
23% b. moderate (e.g., attended activities outside of own school)  
26% c. minimal (e.g., attended scheduled programs at school)  
26% d. no involvement
16. I think that the content of the multicultural infusion program is \_\_\_\_\_ to the education of gifted students.
- 34% a. critical  
56% b. beneficial, but not critical  
6% c. not beneficial  
4% d. detrimental

30. Support and assistance from central office staff

- 70% a. Yes  
30% b. No

31. To what extent have you grown professionally as a result of your involvement in the infusion program?

- 25% a. extensively  
38% b. moderately  
20% c. minimally  
17% d. none

32. To what extent have you grown personally as a result of your involvement in the infusion program?

- 30% a. extensively  
44% b. moderately  
15% c. minimally  
11% d. none

**AFFECTIVE**

Next to each of the statements listed below, please mark the number on your answer sheet to indicate whether you strongly agree, agree, undecided, disagree, or strongly disagree.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
33. Indian or Native American culture is an important part of American history.	70%	26%	0%	3%	1%
34. You need to be a Black or African American to teach the history of African Americans.	2%	3%	4%	44%	47%
35. Things are fine just the way they are in school.	3%	7%	5%	32%	53%
36. Students should be in class during the Martin Luther King, Jr. holiday.	11%	8%	7%	25%	49%

17. In your opinion, has participation in the infusion program positively impacted any of your students?

- 16% a. yes, all of them  
 36% b. yes, most of them  
 35% c. yes, a few of them  
 13% d. no

#### Questions 18-23

In which of the following areas have you seen positive changes in students as they participated in infusion lessons and/or activities?

- |                              |                           |
|------------------------------|---------------------------|
| 18. Individual self-esteem   | 21. Classroom achievement |
| 67% a. Yes                   | 59% a. Yes                |
| 33% b. No                    | 41% b. No                 |
| 19. Critical thinking skills | 22. Freedom of expression |
| 60% a. Yes                   | 72% a. Yes                |
| 40% b. No                    | 28% b. No                 |
| 20. Motivation               | 23. Group pride           |
| 71% a. Yes                   | 64% a. Yes                |
| 29% b. No                    | 36% b. No                 |

#### Questions 24-30

What would you need in order to be more effective in delivering the infusion modules next year?

- |                                  |  |
|----------------------------------|--|
| 24. More resource materials      | 27. Specialized in-service (within content area) |
| 80% a. Yes                       | 73% a. Yes                                       |
| 20% b. No                        | 27% b. No  |
| 25. More instructional materials | 28. General in-service (across content areas)    |
| 79% a. Yes                       | 65% a. Yes                                       |
| 21% b. No                        | 35% b. No  |
| 26. Demonstration lessons        | 29. More special activities                      |
| 70% a. Yes                       | 78% a. Yes                                       |
| 30% b. No                        | 22% b. No  |

		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
37.	Christopher Columbus was the first to discover America.	26%	18%	27%	7%	22%
38.	Parents need a stronger voice in education policy.	33%	34%	20%	11%	2%
39.	White or Anglo American teachers are very good teachers.	5%	16%	47%	18%	14%
40.	Multicultural education will <u>not</u> affect my students' future.	4%	7%	10%	36%	43%
41.	Vietnamese teachers are better at teaching Vietnamese culture.	24%	34%	20%	17%	5%
42.	Multicultural education will <u>not</u> affect my students' test scores.	3%	25%	21%	33%	18%
43.	Most of the students in my class understand their culture and history.	2%	15%	11%	42%	30%
44.	Only Hispanic or Latin American teachers can teach issues about Hispanic or Latin American culture and history.	3%	3%	9%	48%	37%
45.	I treat <u>all</u> students the same, <u>all</u> the time, regardless of race, creed, or ethnic background.	36%	33%	6%	13%	12%

# APPENDIX R

## School Site Visitations and Classroom Observations

### SCHOOL SITE VISITATIONS AND CLASSROOM OBSERVATIONS EVIDENCE OF PREPARATION/IMPLEMENTATION OF AFRICAN/AFRICAN-AMERICAN INFUSION

SCHOOL Lawless Elem. DATE Jan. 18, 1991 OBSERVER Shelly Wilson  
TEACHER Rosemary Kariker GRADE/SUBJECT Kindergarten

ITEMS OBSERVED	OBSERVATIONS/COMMENTS
BACKGROUND INFORMATION	Children have created an African Village. They have built houses out of popsicle sticks. They have also made a snake and Mt. Kilimanjaro to be placed in the village. Children have learned Juba. Children have made drums out of large food cans. The cans are used in Juba. Children have
INSTRUCTIONAL MODULES	acted out being on a slave ship and being sold at auction. The children have made the Enansi and Who's In Rabbit's House puppets. Pictures of Black Americans are hung across the classroom on a string.
CLASSROOM ENVIRONMENT	An African-American history bulletin board represents pictures entitled, life as a slave, African roots, the slave trade, an African-American rebel and the African-American church. Lots of maps and globes are displayed in the room. Children are able to locate Africa on a map.
AUDIO VISUAL MATERIALS/RESOURCES	Children also know why the slaves were not able to communicate on the slave ships. They spoke different languages.
They purchased materials	They the curriculum department are displayed in the classroom.

LESSON DEVELOPMENT:

MOTIVATIONAL ACTIVITIES	Children have created an African Village
INSTRUCTIONAL PROCEDURES	Teacher has read <u>Aransi</u> and <u>Who's In Rabbit's House</u> .
PUPIL/TEACHER INTERACTION	Teacher and children really enjoy the African/African-American studies. The teacher and children are very excited about the activities.
CLOSURE	

CONCERNS/SUGGESTIONS:

Videos of this class and their activities should be made.

Ms. Kariker is very enthusiastic about the curriculum. She believes the curriculum should be promoted in the news media.

Ms. Karika needs a book, Who's In Rabbit's House.

## APPENDIX S

### Kindergarten Instructional Module

#### ANCIENT AFRICAN CIVILIZATION

**SUBJECT - Language Arts**

**GRADE - Kindergarten**

#### **Objective:**

The students will be able to write a folktale and construct a big book about a spider from Africa in order to develop the concept that ancient African folktales have been passed down from generation to generation.

#### **ELO's:**

- I A 11 Demonstrates left-to-right and top-to-bottom orientation to reading
- I B 01 Manipulates crayons, paint brushes, and scissors
- I B 02 Holds and uses a writing tool in a manner conducive to comfort in writing
- V A 06 Orally describes objects, people, animals, or places
- V A 08 Orally explains feelings or ideas about objects, pictures, or experiences (e.g., sharing)
- V A 10 Orally explains how to perform familiar tasks
- V A 17 Orally creates simple stories
- V A 20 Expresses opinions and viewpoints orally
- VIII E 01 Follows one-and two-step oral directions
- IX A 01 Observes
- IX A 02 Analyzes
- IX A 03 Compares
- IX A 04 Contrasts
- IX A 08 Orders logically
- IX A 09 Sequences logically

#### **Vocabulary:**

\*Ashanti, \*falcon, forest, globe, \*Nyame, ancient, \*folktale  
(\*See Notes to the Teacher for definitions.)

#### **Characters from story:**

Anansi  
See Trouble  
Road Builder  
River Drinker  
Game Skinner  
Stone Thrower  
Cushion



**ANCIENT AFRICAN CIVILIZATION****CULMINATING ACTIVITIES**

1. Construct or make finger puppets for Anansi the Spider, a Tale from the Ashanti.
2. Have the class present the play Spider Man - An African Tale using finger puppets and choral reading. The students will present this tale to other classes, the principal and parents.
3. Have students participate in several follow-up activities relating to hut houses.

**Background:**

Africans build their own houses. Some Africans build mud brick houses. Some African build cone shaped houses.

Some of the houses were finished with plaster made of mud and grass. Some Africans build their houses on stilts to protect their homes from animals.

- a. Students can make models of their homes using clay or play dough.
- b. Have students construct a village making hut houses using clay, play dough or construction paper.
- c. Have students place houses in sequential order by size.
- d. Have students draw their own homes.

# ANCIENT AFRICAN CIVILIZATION

## INSTRUCTIONAL MODULE

**SUBJECT - Language Arts**

**GRADE - Kindergarten**

### **Objective:**

The students will be able to write a folktale and construct a big book about a spider from Africa in order to develop the concept that ancient African folktales have been passed down from generation to generation.

### **ELO's:**

- I A 11 Demonstrates left-to-right and top-to-bottom orientation to reading
- I B 01 Manipulates crayons, paint brushes, and scissors
- I B 02 Holds and uses a writing tool in a manner conducive to comfort in writing
- V A 06 Orally describes objects, people, animals, or places
- V A 08 Orally explains feelings or ideas about objects, pictures, or experiences (e.g., sharing)
- V A 10 Orally explains how to perform familiar tasks
- V A 17 Orally creates simple stories
- V A 20 Expresses opinions and viewpoints orally
- VIII E 01 Follows one-and two-step oral directions
- IX A 01 Observes
- IX A 02 Analyzes
- IX A 03 Compares
- IX A 04 Contrasts
- IX A 08 Orders logically
- IX A 09 Sequences logically

### **Vocabulary:**

\*Ashanti, \*falcon, forest, globe, \*Nyame, ancient, \*folktale  
(\*See Notes to the Teacher for definitions.)

### **Characters from story:**

Anansi  
See Trouble  
Road Builder  
River Drinker  
Game Skinner  
Stone Thrower  
Cushion

**Materials:**

Anansi The Spider, a Tale from the Ashanti, by Gerald McDermott

Materials to make big book:

paper, cardboard, glue, pencil, crayons, hole puncher, rings, yarn, chart paper, chart stand, markers, map of Africa and world globe. (A picture of the African continent is in front of Anansi the Spider - A Tale from the Ashanti).

**Procedure:**

Have the students discuss their families. Ask them: How many members are in each family? How many sisters? How many brothers? How many other family members such as grandmother, grandfather, aunts, uncles, cousins, nieces, nephews, etc.?

Have the students tell one activity that one of their family members does well or likes to do.

Tell the students that they are going to hear a story from ancient Africa about a family of spiders. These spiders had certain things that they did well. Tell the students that this is a story that was told in Africa many years ago and is still told in America today as well as in other parts of the world. Anansi is one of many folktales that came from the continent of Africa. Show Africa on world map and globe.

Read the story, Anansi The Spider, a Tale from the Ashanti, to the class.

Ask the following questions, taking care to involve all students in the question and answer discussion in order to evaluate each child's comprehension level:

1. Can you find Anansi on the page?
2. What was Anansi?
3. How many sons did Anansi have?
4. Can you tell me the story of Anansi The Spider in your own words?
5. What was the great globe of light that Anansi found in the forest?
6. If you were Anansi, to which son would you have given the great globe of light?
7. How do you think Anansi felt when he fell into trouble and was swallowed by the fish?

8. Is the story, Anansi the Spider real or make-believe? How do you know?
9. What are some things you can do to keep from getting into trouble?
10. What was the great globe of light that Anansi saw in the sky?

Tell the students that the class will make a big book and write their own folktale about a spider family from Africa.

Have the students brainstorm their ideas for a spider family story. Use chart paper and chart stand to record the students' original story. Assist them in forming complete sentences. Encourage them to use descriptive words to elaborate their story.

Hold up a book and ask the students to describe the parts of a book: cover, title, author, illustrations, beginning, middle and end.

Ask the students to list what things are needed to make a book: cardboard, glue, paper, pencil, crayons, hole puncher, rings or yarn to hold the book together.

Have the students make and illustrate their big book. Monitor the students' work and assist with the project. Have the class present the story to another class.

Discuss what the class has done and what they have learned about the legend of Anansi and his family. Tell the students that other African folktales will be read throughout the school year.

#### **Extensions:**

1. Have the students make a small book at home about their family. Have the students share their books with the class.
2. Have the students create a lapboard to depict the trouble that Anansi got into in the story.
3. Trace maps of Africa and Ghana. See map in front of Anansi The Spider book.
4. List characteristics of Anansi.
5. Read poems about spiders. One such poem is, "If the Spider Could Talk" by Babs Bell Hajdusiewicz - from Poetry Works Idea Books by Modern Curriculum Press. (See Notes to the Teacher for poem.)

Carle, E. The Very Busy Spider

Kemmel, E. A. Anansi and the Moss-Covered Rock

Stokes, O. P. Why The Spider Lives in Corners

Books about Africa:

Haley, G. E. A Story A Story

Bryan, A. The Dancing Granny

Musgrove, M. Ashanti to Zulu - African Traditions

Ward, L. I Am Eves Ni Macho

Aardema, V. Oh, Koio! How Could You!

Feeling, M. Jambo Means Hello - Swahili Alphabet Book

Feeling, M. Moio Means One - Swahili Counting Book

Aardema, V. Bringing the Rain to Kapiti Plain

Bryan, A. Beat the Story - Drum. Pum-Pum

Aardema, V. What's So Funny. Ketu?

Aardema, V. Bimwili and the Zimwi

Aardema, V. Why Mosquitoes Buzz in People's Ears

Books about fables:

Aesop's Fables

The Lion and The Mouse

The Fox and The Grapes

The Crow and the Pitcher

The Mice in Council

(Belling The Cat)

Tortoise and the Hare

Field trips - Audubon Zoo

Louisiana Nature and Science Center

## APPENDIX T

### Seventh Grade Language Arts Module

#### A MULTICULTURAL PERSPECTIVE OF EDUCATION AFRICAN/AFRICAN-AMERICAN INFUSION

TOPIC: ZEELY by Virginia Esther Hamilton

SUBJECT AREA: English Language Arts

GRADE: 7

ESSENTIAL LEARNER OBJECTIVE(S) / STATE CURRICULUM GUIDE  
OBJECTIVE(S)

III B 01,02,06

IV A 02,03,04,05  
B 03,04,05,06,07,08,09,10  
C 03,04,05,06  
D 02,03,04,05,06,07,08  
E 02,03,04,05,06,07,08,09  
F 01,02,03,04,05,06,07  
G 02,08,09,17

V A 11,19,27  
C 09

#### GLOBAL OBJECTIVES:

1. To focus on cultural differences which differentiate groups as well as on commonalties which unite human existence
2. To expose students to novels of high literary value written by African American authors
3. To raise the self-esteem of students by having them read and study literature written about and by African Americans
4. To employ strategies and methodology which improve students' critical thinking skills
5. To include all four strands of communication: listening, speaking, writing, and reading

6. To foster collaborative teaming, consensus building, and cooperative effort among students
7. To foster an intellectual climate which encourages and ameliorates differences.

**TIME REQUIRED:**

The study of this novel will vary based on the abilities of the class. The recommended time is 25-30 minutes of the two (2) hour block each day during the first quarter until all activities are completed.

**RESOURCES/MATERIALS:**

Class set of Zeely  
Teacher copy of Activity Booklet  
Casset tape of chapters.

**VOCABULARY:**

See Activity Booklet, Activity 21.

ZEELY

## Prereading Activity

Respond to the following questions. Please express.  
Your opinions and explore alternate views.

1. What does it mean to accept oneself?
2. How do you react to people who are different?
3. What does dignity mean?
4. Do you think you have dignity?  
Why/why not?
5. Name one person you believe to be dignified. What  
characteristics does a dignified person possess?

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NAME

ACTIVITY 2



ZEELY

## Prereading Activity Realistic Fiction

Have you ever taken a trip -- by bus, train or plane -- without your parents? What was your destination? How did you feel? Were you responsible for younger siblings? Describe any incidents that happened along the way and your reaction to the incident. Did taking this trip change you in any way?

If you have never taken such a trip, let your imagination fly and describe a trip you have created in your mind. \*Address the same criteria as above.

Pretend you are in a room filled with people. Many of them you are acquainted with; others you do not know. People are engaged in conversation. There is laughter. You take part in the activities. Yet, you feel isolated from the group. Describe what that isolation feels like.

\*Teacher may review elements of realistic fiction.

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NAME

ACTIVITY 1

APPENDIX U

English III Module

**A MULTICULTURAL PERSPECTIVE OF EDUCATION**

**AFRICAN/AFRICAN-AMERICAN INFUSION**

**TOPIC:** Then Till Now: An Overview of African-American Literature

**SUBJECT AREA:** English III

**GRADE:** 11

**ESSENTIAL LEARNER OBJECTIVES/STATE CURRICULUM GUIDE  
OBJECTIVE(S):**

III A 02,03,04,05  
B 08,09,10  
C 04, 05, 06  
D 02,04,06,08  
E 02,03,05,06,07,08,08,10  
F 05,06,07,08,08,10,11  
G 02,03,04,05,06,07,09,11,12,13,14,16,17

IV A 21,22,27  
B 11,12,13  
D 10,11,12  
E 02,03,04,05  
G 03,04,05,06,08

IX A 01,02,03,04,06,07  
B 01,05,06,07,08,10,11  
C 01,02,03,04,05

**OBJECTIVES:**

1. The student will develop an appreciation of the contributions to literature made by African Americans
2. The student will identify by title specific literary works written by African American writers in the seventeenth, eighteenth, nineteenth, and twentieth centuries
3. The student will identify major literary themes treated by African American writers in representative works
4. The student will identify literary movements reflected in the works of African American writing

**TIME REQUIRED:**

Though varied depending on depth and breadth of class activities, this unit may be taught in a three week block.

**RESOURCES/MATERIALS:**

1. Bambara, Toni Cade (Toni Cade)  
Born: 1939 -  
"My Man Bovanne," in Gorilla, My Love, by Toni Cade Bambara.
2. Branch, William  
Born: 1927 -  
A Medal for Willie, in Black Drama Anthology,  
edited by Woody King and Ron Milner.
3. Brown, Sterling A.  
Born: 1901-1989  
"Slim Greer," in Collected Poems of Sterling A. Brown.
4. Douglass, Frederick  
Born: 1817-1895  
"Chapter I" and "Chapter X," in  
Narrative of the Life of Frederick Douglass,  
by Frederick Douglass.
5. Du Bois, William Edward Burghardt  
Born: 1868-1963  
"Of Mr. Booker T. Washington and Others," in  
The Souls of Black Folks, by W.E.B. Du Bois.
6. Dunbar, Paul Lawrence  
Born: 1872-1906  
"We Wear the Mask" and "When Malindy Sings,"  
in The Poetry of Black America, edited by Arnold Adoff.
7. Equiano, Olaudah (Gustavus Vassa)  
Born: c. 1745-c. 1801  
"Chapter 1" and "Chapter 2," in Great Slave Narratives,  
edited by Arna Bontemps.
8. Fuller, Charles H., Jr.  
Born: 1939 -  
A Soldier's Play, by Charles Fuller (Pulitzer Prize),  
A Soldier's Story, by Charles Fuller (film).

9. Hansberry, Lorraine  
Born: 1930-1965  
A Raisin in the Sun by Lorraine Hansberry.
10. Toomer, Jean  
Born: 1894-1967  
"Karintha," in Cane, by Jean Toomer.
11. Wright, Richard  
Born: 1908-1960  
Native Son, by Richard Wright.

#### SUPPLEMENTAL READINGS

##### Short Fiction

12. "Her Sweet Jerome," by Alice Walker, in In Love and Trouble, by Alice Walker.
13. "Almos' a Man," by Richard Wright, in The Best Short Stories by Negro Writers, edited by Langston Hughes.

##### Novel

14. Their Eyes Were Watching God, by Zora Neale Hurston.  
The Autobiography of Miss Jane Pittman, by Ernest Gaines.

##### Poetry

15. "For My People," by Margaret Walker (Alexander).  
in The Poetry of Black America, edited by Arnold Adoff  
"Dream Deferred," by Langston Hughes, in The Poetry of Black America, edited by Arnold Adoff.

## VITA

Linda Johnson Stelly was born in New Orleans, Louisiana, on July 12, 1947. She is married and the mother of two children.

She was educated in the New Orleans Public Schools and graduated as class valedictorian from the Joseph Samuel Clark Senior High School in 1965.

She holds a B.A. Degree in English Education (Cum Laude) from Dillard University (1969), and M.Ed. degree in Guidance and Counseling from Loyola University (1976), and has earned a Masters +30 in Educational Administration from the University of New Orleans (1985). She has participated in numerous state and local education committees. She was designated by the Young Women's Christian Association (YWCA) a community role model "Women as Winners" (1989).

Her career years have been devoted to education in the New Orleans Public Schools where she began as a classroom teacher in 1969, with subsequent advancements at the administrative level, specializing in curriculum development and supervision. Currently, she is Associate Superintendent for the Division of Educational Programs.


**DOCTORAL EXAMINATION AND DISSERTATION REPORT**

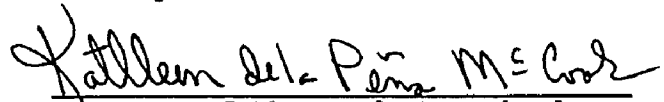
**Candidate:** LINDA M. JOHNSON STELLY

**Major Field:** EDUCATION

**Title of Dissertation:** CURRICULUM REFORM FROM MULTICULTURAL  
PERSPECTIVES: THE ANALYSIS OF AN URBAN  
SCHOOL DISTRICT'S SYSTEMIC PROCESS

**Approved:**

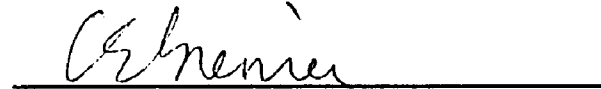
  
Major Professor and Chairman

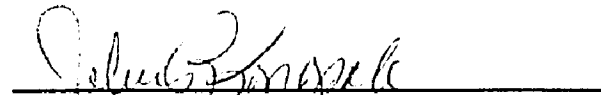
  
Dean of the Graduate School

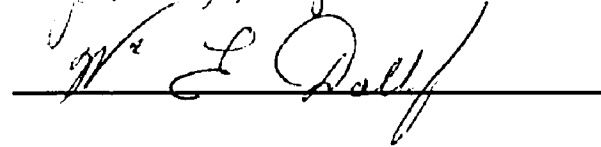
**EXAMINING COMMITTEE:**











**Date of Examination:**

NOVEMBER 5, 1991